AN ABRIDGMENT OF *Eusebius Pamphilus's* ECCLESIASTICAL HISTORY.

IN TWO PARTS

Part I. A Compendious *Commentaries* of the Remarkablest *Chronologies* which are Contained in that Famous *History*.

Part II. A Summary or brief Hint of the Twelve Persecutions, sustained by the *Ancient Christians*, with a Compendious *Paraphrase* upon the same;

Whereunto is Added a Catalogue of the Synods and Councils, which were after the days of the Apostles; together with a hint of what was Decreed in the same.

By WILLIAM CATON.

Wickedness proceedeth from the wicked, as saith the Proverb of the Ancients, 1 Sam. 24. 13.

The Second Ed. with large Additions by another hand.

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To his well Beloved Friends the

CHRISTIAN QUAKERS,

In ENGLAND, or elſe where:

William Coton, *Your dear Brother in the Truth; wiſheth that, Mercy and Peace, with every good and perfect gift, neceſſary for your Salvation, and Conſolation, may be plenteouſly multiplied among you, from God the Father of our Lord* Jeſus Chriſt.

My Beloved,

SInce I have heard of your manifold *Tribulations* and frequent *Sufferings*, which of late have befallen you, in your *Native Country*; my heart hath often been filled with *heavineſs*, not only through the Report which plenteouſly I have had thereof, but much rather through *the ſenſible feeling* which I have had of the ſame: well, my Friends, this is the day which we have looked for, ha-

ving foreseen its coming in the light
the Lord; and therefore did some of t
Brethren often put you in mind of it,
(I believe) many of you can testifie: An
since this *gloomy and dark day* came upo
the Nation, I know your tryals have bee
sharp, your burthens many, your *Trib*
lations great, and your *Temptations* n
a few: Yet *Nevertheless* many of our *A*
cestors, who have striven for the same *Faith*
and suffer for *the* same *Truth*, for whic
you suffer at present, have endured *a*
ter fight of Torments, Exilements,
terrible Afflictions, *then* as yet you ha
sustained, as may in part appear by this fo
lowing *Treatise*: yet in their days the fi
had a time to *kindle*, before it brok o
into such *a vehement and consuming flam*
in which many of the *Antient* believi
Christians were tryed, and their faith an
patience thereby exercised, and when th
Lord had sufficiently proved and tryed
his jewels, as in a fiery Furnace, then the vi
gor of the fire ceased, the flame came to b
quenched, and then the jewels they wer
gathered, spared, and treasured up, in th
Closset of the Lord's *Sanctuary*: where ne
th

ther *moth, rust, nor thief could in any wise enter.*

This seems to be a day of your *eternal trouble* (my dearly beloved) wherein your *Faith* and *Patience* must be yet tryed, *as in a Furnace of hot persecution*, and surely the flames thereof have *lowed*, and *blazed* already about you, though as yet it doth not appear that the vehemency thereof hath so much as scorched that *vesture* wherewith the Lord had adorned you; although the fury of man's wrath and indignation hath been greater against you, (that would not fall down to worship) then against many *Malefactors and Truce-breakers*: but O will not the Lord open their eyes, that they may see, that through the fiery indignation of their *wrath* and *jealousie* were kindled *seventy times* hotter than ever it hath been against any others, yet shall it not be able to consume *your Faith*, nor to burn that garment wherewith your God hath *arrayed* you; would they but see this, I know they would stand Astonished; yea and fall down in submission to the power of God, in the light of his Son; to worship him with you, *O ye worshippers of the*

only true God, who can bow to no Imag
that is formed in the likeness of the *tru*
faith, true worship, true Religion, but is it no
that which it resembleth, neither Conform
to, or obey any *Decree*, which enjoyneth
you to act contrary to the *Righteous and*
Royal Law, which God the Father hath
put in your hearts, neither can purchas
any freedom or liberty by *fraud, guile*
Treachery, falshood or deceit; surely your
liberty shall be *glorious*, your reward shall
be great, and your *Fame* and *Renown* shal
spread among the Godly and upright, who
when they hear of your Constancy and
Fidelity will be glad and rejoyce therein,
and offer sacrifice of Praise unto the Highes
on your behalf with me.

Wherefore my dearly beloved lift up the
heads that *droop*, and the hands that *hang*
down, yea strengthen the mind that *is fee*
ble, and cheer up the heart that *is heavy*
and sad, for your Redeemer is at hand, and his
salvation is very nigh, yet notwithstanding
his pleasure may be farther to try you that
for the future you may be more *Precious*
in his sight, and his delight may be more
and more in you; who above many of the
Children

Children of this world have obtained great favour in his ſight, *O looſe not, looſe not the* ſame, but rather grow and increaſe therein; to the enriching of your ſouls, with the *Cæleſtial* or heavenly *Treaſure* which will remain when that which is uncertain is vaniſhed and gone.

I have here, Compoſed a little *Treatiſe* which Conſiſteth chiefly of a *Cloud of witneſſes* who have been ingaged in the ſame *caſe*, for which you now ſuffer *ſpoyling of your goods*, the *external Ruin* of ſome of your *families & Eſtates, the deprivation of your liberties, and* what not? And now through peruſing of the ſame you may behold (*as in a glaſs*) what the *Antient* Chriſtians have ſuffered; firſt by the *Jews*, ſecondly by the *Gentiles* or heathen and finally by falſe Chriſtians; yet I do believe that the notion of theſe things to ſome will be but as the ſhell to the kernel, or as the *chaff to the wheat* in compariſon of that *Internal*, ſweet joy, comfort, and living refreſhment which (I do not doubt, but that) many of you plentiouſly injoy, yea even in the heat of theſe troubleſome and *Perilous times.*

This same *Abridgment* of Remarkable things which I have found upon Record, I have thought good to *Dedicate* unto you, in as much as you above many in the nation, are aquainted with the *Christian suffering state* and condition, who heretofore have been *men of sorrows and well acquainted with grief*, as by that which followeth will more palpably and evidently appear. Let not the Innocent and simple be offended at it, because it is extracted out of some *Ecclesiastical Histories*; For this I say, that many *Frivolous Histories* which frequently are perused by such as are *Prone* and inclining to that wisdom and knowledge which is from below, are not to be compared to this; for they being oft-times Stuffed with forged fables, and lying tales, they stir up the vain, light, frothy minds in people: but the perusing of this which I have here Collected, will *rather* stir up zeal, love and tenderness to the truth, and such as now suffer for it, as the *Antient* Christians heretofore have done.

Moreover through the viewing over of this, a litteral knowledge may in part be obtained, of the *Fruits, Doctrines, Principles*

ciples and Practiſes, of the *Apoſtatized Chriſtians*, after their degeneration, of their *Synods* and *Counſels*, and what they Decreed; of the temptations, and provocations, which they had (who retained their integrity) both from the Heathen and from the falſe Chriſtians, and how ſad and lamentable their conditions were that did not continue faithful: which may ſerve for examples, to ſuch among you (*beloved*) as are *inconſtant* and of a *doubtful mind*, let them look upon *Origen* and hear what he ſaith in his lamentation after his fall: and let them conſider the Faith and patience of ſuch as chuſeth rather to die than they would *ſwear*, or ſacrifice, renounce the faith, or deny their Lord and Maſter, and therefore were ſome *torn in pieces of wild beaſts, ſome Crucified, ſome beheaded, ſome ſtoned to death, ſome ſtifled, ſome fryed or Roſted, ſome burned to aſhes, ſome hanged, ſome brained, ſome had their eyes pulled out, and the empty place ſeared with a hot Iron, ſome were drowned in the Sea, ſome fettered and famiſhed to death, in noyſome Priſons and dungeons:* Oh the torments that they endured are hard to be

uttered,

uttered, and that about the exerciſe of their Conſcience and the worſhip of their God.

And truly I muſt tell you (O beloved) that I was conſtrained to lay thoſe things before you, that if peradventure they might in any wiſe tend to the Confirming and ſtrengthening of the faith of ſome, to the forewarning of others of ſhrinking in the time of tryal, and to the ſtrengthening of the hands of the weak and feeble againſt their *Perſecutors*; who alſo hereby may ſee what judgment and miſery came upon ſundry of their *Perſecuting fore-fathers*: ſo that in my judgment it may be of uſe not only to you who are perſecuted, but alſo to your oppreſſors and perſecutors; who now perſiſt in their wickedneſs and impiety as if they *ſhould never come to judgment for the ſame*: well my dearly beloved, be not you diſcomforted and caſt down in your ſpirits, becauſe *the wicked is ſet up, and the ungodly proſpers in his ways, and the workers of iniquity they are counted happy, yet it was not thus in the beginning*, neither ſhall it allways ſo continue; for the Lord our God in his due time, will *ſtrik the hook into the jaw of the Leviathan*, ſo that he ſhall be Reſtrained,

ſtrained, and the pure and upright in heart ſhall be delivered out of his paw, and ſnare, into the glorious liberty of the Children of God: wherefore let none be afraid who are called to follow the lamb in this *Notable day*, for I am perſwaded, that Tribulation, nor Perſecution, Exilment nor Baniſhment, Fire nor Sword, things preſent nor things to come (*though all theſe do come*) ſhall not be able to ſeperate us from that love which we are made partakers of, in Chriſt Jeſus our Lord, in whom I bid you farewel; my dearly beloved.

A GENERAL EPISTLE FOR Young Schoollars and LITTLE CHILDREN.

Dear Children,

REmember Your Creator, *and the end wherefore you were Created, now in the day, of your Youth, before you grow Old in Sin, and take rooting in corrupt ground of Unrighteousness, incline your hearts to Holiness and to the Fear of the Lord, that you may abound in wisdom and knowledge; learn you to know a tender principle in your hearts, to teach and instruct you to withhold and restrain you from* Folly and Wantonness, from frivolous or vain Gaming, *and Sporting*

Sporting your ſelves with idle Toyes, *and* unprofitable Playes, *which do not only ſtrengthen that which is thereunto addicted in your ſelves, but doth toyle and weary your tender bodies; And when you ſit down at night ſome times hungry, and often weary, conſider then what you have reaped by your* Playes, Sports and Paſtimes, *have you not thereby ſome time provoked your* Tutors, *to Wrath and Anger againſt you for neglecting of your Books and Learning; have you not alſo offended and grieved your Parents, by your neglect of your buſineſs and imployment, And then you being ſencible of your Fault and Tranſgreſſion,* the ſhew of your Countenance that witneſſeth againſt you, *and inwardly you are perplexed and terrified, partly through fear of your* Tutors *and partly through fear of your* Parents, *when through your Folly you have procured their* Diſpleaſure, *and then are you afraid of* Chaſtiſement; *now if for the time to come you would be freed from this fear, do that which is good, by being diligent and keeping in the fear of*

the

the Lord, and then shall you obtain Praise and Commendation *both of your* Parents and Tutors.

Again (*O Children*) *when you are together, whether in* Families Schools, *or else where, be not* Wild, Rude, Brutish, *nor provoke not one another to Folly, and Wantonness, but be* Sober, Gentle, Meek and Civil, *and let the Fear of the Lord be before your eyes,* least you fall into Condemnation.

And you that are of a Mild, Gentle and Tender Nature, who feel something in your Hearts restraining *you from the Evil, which abounds among your fellows; if you cannot get dominion over it while you are with them, then separate your selves from them at convenient seasons, and pertake not with them in their Wantonness in their* Folly, Plays, Sports and Pastimes, *but rather betake your selves to your Books; or in some retired place, to wait upon the Lord: And if they that be* Wild and Wanton *through their play and wantonness do get* Recreation to their Bodies, *you through your stillness and waiting upon the Lord shall get* Refreshment

freshment to their Souls, *in which you shall have joy and pleasure, when they shall be ashamed of their folly and have trouble and sorrow for the same.*

When I was A School boy, *I was for many years as much inclined to wantonness, and play, as my* Fellows, *though sometime I was enticed and drawn by them into things which I knew then certainly, to be evil, and contrary to the tender principle of God in my* Conscience, *yet rather than I would be behind them in their wonton childish follies, (and thereby have come to have been jeered and derided by them) I chused rather at that time to run with them to the same excess of vanity, though I knew for certain I ought not to have done it, and when for the same I came to be corrected by my Tutor, and judged of the Lord, I was made to confess,* that it was just, and that I had justly deserved the same.

Afterwards through the mercy and goodness of the Lord I came to be farther Illuminated *or enlightned before I left the* School; *And come to have a perfect sense of true judgment being set up*

in

in my heart, And then I came to be filled with Sorrow and Heavinesse, for the loss of my misspent pretious time, *and the Sins of my Youth*, (even while I was yet a youth) *were brought exceeding fresh into my remembrance, and became in those daies my great burthen, and withal in those daies my* study and learning *became also burthensome, and not these alone, but especially the wantonnesse and rudnesse, folly and naughtinesse of my* School fellows, *that also became grievous unto me at times, and a dread and fear was upon me*, (when I minded the Lord) *that I durst not run with them to folly and wantonnesse as I had done before; So that when they have gone to play, I have retired my self into some private place* to ponder upon the things *which the Lord put into my heart. And when with a* retired mind and upright heart, *I came in sincerity to wait upon the Lord, then came my* Soul *to feel some secret Communion with him, and to receive some* Crummes *of living Refreshment from him; and then was I joyful in him at* night, *whereas formerly I had*

sorrow

sorrow and heavinels by reason of my folly and wantonnels.

But then again at other times, when I neglected waiting upon the Lord in the Light of his Son in my heart, and that I came to be enticed by my School-fellows or some of them to go with them too, or to joyn with them in, or partake with them of one vanity, or another; And some time rather, then I would displease them (or one especially unto whom I was then obliged) I have consented to their request, and some time I have seemed to be cheerful and merry among them in the time of our pastime, when it was more in Appearance than in my heart, that being smitten, and I inwardly wounded, for my folly and vanity, unto which I had condescended, yet I allowed not of it, nevertheles that which I (the Light) hated and would not, that I (that was born in sin) did, and imbraced; and even then a good desire was present with me in my heart, but how to perform it, knew not otherwise then through the Cross; yet on these daies when I did well through keeping in the

fear of the Lord, then was it well with me ; *but when I condeſcended to* evil, *and was thereby overcome* inwardly and outwardly, *then was my troubles and ſorrow great, and my* ſtripes many, *and that in the daies of my youth; but ſince, I have ſeen it to be the everlaſting love of God to me. Theſe things I rehearſe unto you whereby you may underſtand how the Lord* dealt *with me, and how it was with me, while I was yet a* Scholar ; *to the end that you may ſomewhat the better know how to* behave *your ſelves* (I mean you that are tender, among them that are wild and rude) in Schools *where you are Appointed to learn and to be inſtructed.*

Moreover (*dear Children*) *I have conſidered, how that many of you are naturally inclining to* knowledge *and* underſtanding *in the things which are* Laudable, *or worthy of praiſe, among juditious men: And theſe things which I have here Compoſed, being worthy not only of* Recording, *but alſo of peruſing, I have thought them very fit for you to Learn or read at home* and at Schools, *yea fitter then other writings*

which

which are hard to be underſtood, and beyond your weak Childiſh Capacity to Comprehend: *for the much reading of ſuch deep things, which you can not perceive nor Comprehend, doth rather dull your underſtanding, then enliven your ſenſes, and rather mitigates your deſires, then kindles your inclinations to Reading and Learning: But as for many of thoſe things which I have here publiſhed, they are ſo worthy to be looked into, and the knowledge of them may be ſo good and profitable, that after you are entred into the reading of them, your deſires may be augmented or enlarged, not only to look over part of them, but even to ſee the end and Concluſion of them; that henceforth they may be retained by you, in your minds, that when you ſee things fall out of the ſame nature in this your age, then you may remember how that many of our* Anceſtors *have ſuffered and ſuſtained a great* Fight of ſore Afflictions, *And that the ſame you may Communicate to your Children, that they alſo may hear of them and Learn them: For* Irenæus *in his Epiſtle to* Florinus *ſaid,* I remember better the things

of old, then the Affairs of Late; for the things we Learn in our Childhood, sink farther into our minds and grow together with us: *Euseb. Lib. 5. Ch. 18.*

Now for your furtherance and profit (O Little Children) have I in part taken some what the more time in this matter, that so I might explain and interpret the most hard words I met withal, in this Abridgment; *and that as I found them; that you might understand them even as you read them; for I believe there are but few of the* School-masters *that do teach those Children that do only read English, rightly to understand such hard words when they meet with them in their* Lessons, *as you may find in this following* Treatise *explained: And thus may you know my interpretation of them which I have commonly written in a* parenthesis *as for example.*

Let the whole Clergy mourn (*i. e.* Bishops, Priests, Deacons, or the whole number of them that take upon them the Ministry) *Again the* Antient *Christians were forbidden formerly to hold* Conventicles (*i. e.* private Assemblies)

or meetings that are small in which there is Plotting and Conspiring against the Powers; or that are for other evil ends, such are commonly called Conventicles; *These two Letters* (i. e.) *serve for* id est, *which is as much as to say,* that is, *likewise, in the* margent *of the first Part of my Book you may often find* Lib. *and a certain figure with it as* Lib. 4. *know ye* (O *Little Children*) *that* Lib. *serves for* Liber, *which by interpretation is a Book as* Lib. 4. *the forth Book; And* Ch. *serves for Chapter; and such as the figure is, that followes Ch such is the Chapter, as* Lib. 4. Ch. 15. *that is the fourth Book and fifteenth Chapter. Moreover the use of the* Index *or* Table *is this: Suppose you would know something concerning the* Christians *formerly, whether of their* Prosperity, *or* Sufferings; *Then turn to the* Table, *which I have placed in the begining of the First Part of my Book, and see for the Letter C, which when you have found, then see in what Book or Chapter that is to be found which you desire to see. And then, and there, with very little trouble, (when you come to understand my directions a-*

right) may you find the thing: So that the choiceſt things in the firſt part of my book, may you ſoon find out, by the help of the Index, *if your time will not permit you to look through the whole.*

Yet this ought you to note, that the aforeſaid Index *ſerves only to the former part of my book in which ſome of the things contained in the latter part, are to be found more at Large.*

And as concerning the Twelve Perſecutions *which I have here* inſerted; *they are ſo exceeding largly Treated on in the Book of* Martyrs, *that there are but few that will take the pains to look them through, nor not many of the* Vulgar *or Common ſort of people that will, or can well buy them, they being of ſuch high prices: And again they being locked up in Chaines* in Steeple-houſes, *and ſo in the Cuſtody often times of* Perſecutors, *where you can have little benefit by them; therefore was there the more neceſſity of ſuch an* Abridgment *as this, which will neither coſt much mony to buy it, nor yet very much paines to read it.*

As for the Martyers *that have Suffered in our own Nation formerly, I have scarce medled with them, their Sufferings being yet fresh in the remembrance of many, and may yet be brought up fresher into the remembrance of many through* the * present lingering Martyrdom, *which may become* more sharp and bloody *if a high hand prevent it not.* „ *Wherefore* Record, Record, *as* with a „ pen of iron, and as with a point of a „ Diamond, *the* noble *observations and* „ *transactions of this Age, which your eyes* „ (O ye Little Children) *shall see and be-* „ *hold; let them be told to your Childrens* „ *Children.*

* *Being in* 1661.

In the mean time (O you little ones) *mind you the fear of the Lord, and be not you intangled in, or with the* snare of Satan, though *he would give you all the glory of the world, yea and all that which your eyes in the world can behold, which may as truly now be Accounted* Vanity of Vanities, *yea, and all to be concluded to be* Vanity, *as in the daies of* Solomon; *who said* that all things under the Sun were vanity, *and vexation of Spirit. One thing*

more muſt I add, as a very teſtimony indeed of truth unto you, (towards whom my bowels yearnes) and that is this, the ſooner that you take up the Croſs, the lighter will it be for you, the ſooner that you ſtoop under the yoak, the eaſier it will be for you, the ſooner you imbrace the Truth, the more natural it will become unto you, And the ſooner that you forſake the Divel and all his works, together with the world, and the pomp and vanity thereof, the eaſier it will be for you, and the more bleſſed and happy will you become: Theſe things as my own experience do I commit unto you, in as much as in the daies of my youth, I obtained great mercy from the hand of my God, through whoſe unſpeakable Love I am at times conſtrained to intreat, and perſwade them that yet are young to learn the fear of the Lord, and the perfect knowledge of his way, into which God Almighty of his infinit love, bring all you whoſe eyes may ſee, and hands handle this ſame book, that every one of you, in your Generation, may become faithful and true witneſſes, in your Generation, unto him, who is your Creator, and who

created

ereated you to ſerve him in righteouſneſs and true holineſs, in the Creation; *therefore, I ſay again,* remember him in the days of your youth, *and love him with all your hearts,* (*who gives you* life and breath, *and thorugh whoſe bleſſing you obtain* food and raiment) *that when your Parents have finiſhed their* teſtimony, and ſealed it with their blood; *that then you* (their off ſpring) *may ſtand up in the name, ſtrength and power of our God, to the bearing of your faithful* teſtimony *to, and for the ſame bleſſed* Cauſe, *for which many of your* dear Parents *at this day do* ſuffer; „ *And if it be the good will and plea-* „ *ſure of our God, to honour any of them* „ *with* Baniſhment, *or to* Crown *any of* „ *them with* Martyrdom (*as he hath done many of his* pretious Saints *before them*) *be you therewith Content, without murmuring againſt the Lord, or entertaining* a revengful ſpirit *in your hearts, And peradventer that you ſhall* (in your days) *ſee him* repay, *to whom* vengeance belongs, *who hath ſaid unto his* ſeed *and* off-ſpring, I will never leave thee, nor forſake thee; *This faithful* Creator *is he unto whom you muſt*

must look, and unto whom you must come, then will he not leave you comfortless, *though you be deprived of many* external comforts, *yet behold* (O ye dear little ones) *he hath enough reserved in store for to comfort and refresh you withal* (*if you love him and keep his commandments*) *yea and all the* Comfortless *that come unto him, who is said to be* A father to the fatherless, A comforter of the comfortless, with whom there is mercy that he may be feared *to whose disposing, and protection I commend you, wishing your good success and prosperity in all vertue, and in every good work, farewel dear Children*;

Your Real and entire Friend

W. C.

Rotterdam in Holland the 6 of the 3 Mo. 1661.

A FATHER'S ADVISE TO HIS CHILD, OR THE MAIDENS BEST ADORNING;

Being a Directory for Youth, Setting forth the greateſt Beauty by a Holy Converſation.

DEar Child theſe words which briefly I declare
Let them not hang like *Jewels* in thine ear.
But in the ſecret Cloſet of thy heart
Safe lock 'em up that they may n'er depart.
Give firſt to God the flower of thy Youth
Take for thy guide the bleſſed Word of Truth.
Adorn thy ſelf with Grace, prize Wiſdom more
Than all the *Pearls* upon the *Indian* ſhore.
Think not to live ſtill free from grief and ſorrow
The man that laughs to day may weep to morrow.

Nor

Nor dream on Joys unmixed ; here below
The fragrant Roses on the thorn do grow.
Scorn the deluding world, that most bewitches
And place thy hope in everlasting riches.
Make room for *Christ*, let not so base a guest
As Earth have any lodging in thy breast.
Bad company as deadly poyson shun ;
Thousands by that are ruin'd and undone.
The giddy multitude still go a stray
Turn from the broad and chuse the narrow way.
Keep Death and Judgment always in thine Eye
Non's fit to live, but who are fit to dye.
Make use of present time because thou must
Shortly take up thy lodging in the dust.
'Tis dreadful to behold a setting Sun,
And night appearing e're our work be done.
Let not thy winged days be spent in vain
When gone no gold will call 'em back again.
Strive to subdue thy sin when first beginning
Custom when once confin'd is strangly winning.
Be much at Prayer, it is the begging trade
By which true Christians are the richest made.
Of meditation get the blessed art
And often search thy own deceitful heart.
Fret not, nor envy at thy neighbours wealth,
Preferment, beauty, Learning, strength or health.
Abhor the lying tongue, vile fraud detest,
Plain hearted men by Providence are blest.
Take heed of Idleness, that cursed nurse
And mother of all vice ; ther's nothing worse.
And fly from pride, high hills are barren found :
But lowly vallies with *Christ* fruits are crownd.
Short sinful pleasures and delights eschue,
Eternal Torments are their wages due.

I'th race of temperance run and always keep
A mean in eating, drinking, and in ſleep.
Nor coſtly Garments weare, let men admire
Thy perſon moſt, and not thy rich attire.
Lay treaſures that are good up in thy heart
Which by diſcourſe, thou wiſely mayſt impart.
To profit others, holy thoughts within
Will guide thy tongue, and guard thy lips from ſin.
Learn to diſtinguiſh between faithful friends,
And fauning flatterers, who for baſe ends
Will ſpeak thee fair, whoſe words are ſoft and oylie
And make a ſhew of friendſhip to beguile thee.
The ſecrets of thy friend do not diſcloſe,
Leſt in ſo doing thou reſemble thoſe
Whoſe ears are leaking veſſels, which contain
Nothing, but what's pour'd in runs out again
At the mouth, Theſe fools proclaim themſelves unfit
For any truſt, and to be voyd of wit.
If thou reſolve to change a ſingle life
And haſt propoſed to become a wife,
Chuſe then thy husband not for worldly gain,
Not for his ſhape or Air; theſe things diſdain.
If money draw, or thou by luſt art lead,
Expect no bleſſing of thy marrage bed.
But if the fear of God moſt excellent,
Be thy chief end, then look for true content.
Caſt off all needleſs and diſtruſtful care,
A little is enough, o're much a ſnare.
Our Journey from our Cradles to our grave
Can be but ſhort, no large proviſion crave.
For ſuch conveniences as muſt be had
Confide to God who hath ſo richly clad
The fragrant Meadows, with freſh ſilver ſhow'rs
Send down to nurſe up tender plants and flowers.

He

He for the chirping Birds provides a neſt,
And gives each Creature that which feeds 'em beſt.
To him give thanks for mercys which before
Thou hadſt receiv'd, and that makes way for more.
For faults before his face, reprove thy friend
But all good deeds behind his back commend.
Labour for peace, chuſe to contend with none
Let reaſon, with ſweet clamours, keep the throne,
Treading fierce wrath, and lawleſs paſſions down
The grace of meekneſs is the womans crown.
Be loving, patient, courteous and kind,
In doing theſe thou'lt praiſe and honour find,
Here on the Earth; and when all conquering Death
Thy body ſhall deſoul, and ſtop thy Breath;
Upon the golden wings, of faith and love
Thy ſoul ſhall fly to Paradiſe above;
When ſin, and ſorrow ſhall for ever ceaſe,
And there be crown'd with endleſs joys and peace.

Greſhon Boate.

CAT-

CATONIS DISTICHA.

Rumores fugi, ne incipias novus autor haberi:
Nam nulli tacuisse nocet, nocet esse locutum.

Shun rumors, least thou beest as th' Author nam'd;
Silence hurts none, but some for words are blamed.

Dum recte vivas, ne cures verba malorum
Arbitrii nostri non est quid quisque loquatur.

When thou liveſt well, mind not what lewd folks ſay:
It is not in our power their tongues to ſway.

Dilige non segnes charos pietate parentes
Nec matrem offendas, dum vis bonus esse parenti.

Thy parents love, the one as well as th' other;
To pleaſe thy Father, doe not croſs thy Mother.

Tranquillis rebus quæ sunt adversa caveto:
Rursus in adversis melius sperare memento.

When things go well adverſity beware;
Again, when things go ill, do not diſpair.

Veritati adhæreto.
Stick to the Truth.

This

THis Historiographer Eusebius *is accounted by many, to be a witness unto whom credit may be given; he was a Bishop of* Cæsarea, *and one that was said to be very studious in the Holy Scripture; He flourished chiefly under the Emperour* Constantinus Magnus, *and his Son* Constantius, *about the Year* 316.

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Hoc genus literarum non cum credendi necessitate, sed cum judicandi libertate legendum est.

This kind of Writings is to be read, not with a necessity of believing them, but with a liberty to judge of them.

THE

The First BOOK OF EUSEBIUS PAMPHILUS.

The Definition of a Christian.

EUSEBIUS saith, in his first Book of his *Ecclesiastical History*, in the fifth Chapter, That he that will express the Name of a Christian, must be (such a Man as excelleth through the Knowledge of Christ and his Doctrine, in modesty and righteousness of Mind, in continency (*i. e.* chastity) of Life, in vertuous Fortitude (*i. e.* Srength) and in Confession of sincere Piety (*i. e.* Godliness) towards the one and the only universal God. *Lib.* 1. *Chap.* 5.

Of the Martyrdom of John *Baptist; and the Testimony of* Josephus *touching Christ.*

Lib. 1. *Chap.* 12. In the 12th Chap. of the aforesaid Book, *Euseb.* speaking of *John* Baptist, Relates how that when divers flocked together, (for many greatly delighted in hearing of him) *Herod* fearing least that so forcible a Power of persuading, which was with him, should lead the People into a certain Rebellion, he supposed it far better to bereave him of his Life, before any Novelty were by him put in use, than that change, with danger, being come in place, he should repent him and say; *Had I wist.* Thus *John* because of *Herod*'s suspicion was sent toward, and there beheaded.

Concerning John *Baptist and* Herods *Jealousie.*

What Josephus *wrote of Christ.* In the same Chapter he repeats what *Josephus* wrote of Christ; saying, there was at that time one Jesus, A wise Man (if it be lawful to call him a Man) a worker of Miracles, a Teacher of them that received the Truth with gladness; he drew after him many, as well of the Jews as Gentiles. This same was Christ; and though *Pilate* by the Judgment of the chief Rulers amongst us, delivered him to be Crucified, yet there wanted not them, which from the beginning loved him. Of him the Christian People borrow their Name.

Lib. 1. *ch.* 14. Agbarus *wrote to Jesus.*

The Epistle of King Agbarus *unto Jesus Christ.*

Agbarus Governour of *Edessa*, unto Jesus the good Saviour shewing himself in *Jerusalem*, sendeth

sendeth greeting; I have heard of thee and thy Cures which thou hast done, without *Medicines & Herbes*. For as the Report goeth, thou makest the Blind to see, the Lame to go, the Lepers thou cleansest, foul Spirits and Devils thou castest out; the long diseased thou restorest to Health, and raisest the Dead to Life. When that I heard these things of thee, I imagined with my self one of these two things, either that thou art God come from Heaven, and dost these things, or the Son of God that bringest such things to pass; wherefore by these my Letters I beseech thee to take the pains to come unto me, and that thou wilt cure this my grievous Malady (i. e. *Disease* or *Sickness*) wherewith I am sore vexed: I have heard moreover, that the Jews murmur against thee, and go about to mischief thee, *I have here a little City and an Honest, which will suffice us both.* *Lib. 2.*

The Epistle of Christ unto Agbarus.

Agbarus, blest art thou, because thou hast believed in me, when thou sawest me not; for it is written of me, that they which see me shall not believe in me, that they which see me not, may believe and be saved. Concerning that that thou wrotest unto me, that I should come unto thee; I let thee understand that all things touching my Message are here to be fulfilled, and after the fulfilling thereof, I am to return again unto him that sent me; but after my Assumption (i. e. *taking up*) I will send one of my Disciples unto thee, which shall cure thy *Euseb. lib. 1. ch. 14.*

Lib. 2. Malady, and restore Life to thee, and them that be with thee.

Unto these Epistles there was a Narration added in the Syrian Tongue, which shewed how that after Jesus Ascention, there was one of his Disciples sent to the City where *Agbarus* resided, and when the King heard of him, he sent for him; and when *Thaddæus* the Disciple and one of the 70 heard the Message, he said I go for it is for his sake that I am sent thus mightily to work: And when he was come to the King, he asked him, saying, Art thou of Truth a Disciple of Jesus the Son of God which made me this Promise; I will send unto thee one of my Disciples, which shall cure thy Disease, and shall shew Life unto thee and all thine? To whom *Thaddæus* made Answer, because thou hast greatly believed in the Lord Jesus which sent me, therefore am I sent unto thee; but in case that thou believest in him as yet, thy hearty Petitions according unto thy Faith thou shalt obtain.

The Conference which Thaddæus *had with* Agbarus.

To whom *Agbarus* said, I have continued so believing in him, that I could have found in my Heart, mightily to destroy the Jews which Crucified him, were not the Roman Empire a let unto my purpose. *Thad.* said again, our Lord and God Jesus Christ, fulfilled the Will of his Father, which being finished he is ascended unto him. *Agb.* Answered, and I have believed in him and in his Father: To whom *Thad.* replies; therefore in the Name of the same Lord Jesus I lay my Hand upon thee, which when he had done he was forthwith cured of his Mala-

Agbarus *was cured.*

dy,

dy, and delivered of the Pain that preſſed him ſore. *Agbarus* marvelled at this, that even as it was reported to him of Jeſu, ſo in Truth by his Diſciple and Apoſtle *Thad.* without *Apothecary Stuff*, and vertue of Herbs, he was cured with many more: So afterwards *Agb.* being deſirous to know many things concerning Chriſt, he Commanded his Citizens to be gathered together to hear the Sermon of *Thaddæus*, which being ended the King charged that Gold coined, and uncoined ſhould be given him; but he received it not, ſaying, *In ſo much that we have forſaken our own; How can we receive other Mens?* *Lib. 2.*

Thad. would not receive a Reward of Gold.

The Second BOOK OF EUSEBIUS.

Tiberius *approved of the Doctrine of Chriſt, but ſo did not the Senate.*

THE *Emperour Tiberius*, would have had Chriſt Canonized in the Number of the Gods, in whoſe time the Chriſtian Name began

Lib. 2. spread abroad in the World; and when this Doctrine was signified to him, he communica-
Eusеb. l. 2. ch. 2. ted the same unto the Senate, declaring withal that this Doctrine pleased him right well; but the Senate rejected it, because they had not allowed the same; but he persevered in his Opinion, threatning them Death that would accuse the Christians.

The Jews would not allow of carved Images.

Eusеb. l. 2. ch. 6. The Jews formerly judged it an hainous Offence, that any carved Image should be erected in the City, yea so great was their Indignation against Pictures, that upon a certain time when the Pictures of *Cæsar* were conveyed by Night into *Jerusalem*, they that were neareſt unto them, at the sight thereof, when the Day appeared, stamped them with their Feet, as if they had been abrogated Laws (i. e. *Laws abolished or disannulled*).

The Death of Pilate.

Eusеb. l. 2. ch. 7. *Pilate* that was *President* in the time of Christ, under *Cajus*, fell into such misery, that necessity constrained him to use Violence upon himself, so that he became his own Murtherer.

Of the Martyrdom of James *the Apostle.*

When King *Herod* stretched forth his Hand to vex certain of the Church, he slew *James* the Brother of *John* with the Sword; and it is record-

ed,

ed, that he which drew him before the Tribunal-Seat, when he saw that he would willingly suffer Martyrdom, was therewith moved, and voluntarily confessed himself to be a Christian; then were they both brought together, but he in the way requested *James* the Apostle to pardon him, which after he had paused a little upon the matter, turning unto him, answered, Peace be unto thee, and kissed him; and so they were both beheaded together. *Lib.* 2. *Ch.* 9.

How Herod *was smitten.*

Upon a certain time King *Herod* put on a Silver Robe wonderfully wrought, which yielded so gorgeous a Glistering to the Eye, that the shining thereof seemed terrible, and intollerable (almost) to the Beholders: Flatterers forthwith, one one thing, and another another thing, bolt out such Sentences, as turned, in the end, to his Confusion, and saluting him as God, they added therewith all, *be gracious*; for though hitherto we have feared thee as Man, yet henceforth we confess thee to be above all mortal Nature. These things the King rebuked not, neither repelled this impious flattery; but after he was smote of an Angel, and then he said, I which seemed to you a God, and was saluted Immortal, am now constrained to end the race of this Life: For we have lived not *sometime* miserably, but in that prosperous Estate, which is termed blessed. *Lib.* 2. *ch.* 10. *A prosperous estate, miserable.*

Lib. 2.

Of Theudas *the Sorcorer.*

There was a certain Sorcerer named *Theudas* (of whom the Scripture makes mention *Acts* 5.) who perſwaded a great Multitude to follow him unto the River *Jordan*, bringing with them their whole Subſtance; for he reported himſelf to be a Prophet, and that at his Commandment the Rivers ſhould divide it ſelf, parting in the midſt, yielding unto them free Paſſage through; and in ſo ſaying, he ſeduced many who afterwards were ſuppreſſed, and *Theudas* being taken was Beheaded, and his Head was brought to *Jeruſalem*.

Theudas *beheaded.*

Of Simon Magus.

Simon Magus, was eſteemed and accounted in the City of *Rome* for a God, and honoured as a God, with a Picture between two Bridges upon the River *Tibris*, having this Roman Superſcription, *Simoni Deo Sancto*; to *Simon* the holy God; and in manner all the *Samaritans*, and certain alſo of other Nations did worſhip him, acknowledging him for the chief God; he is ſaid to have been the firſt Author of Hereſie; they that have followed his Hereſie, have much overflowed in Filthineſs, and Obſcenity (i. e. *filthy Talk*) for it is ſaid of them, that whatſoever may be imagined more foul than any Filthineſs, the ſame hath their damnable Hereſie ſurpaſſed, and poor wretched Women they have deluded, with a heap of all kind of Evils.

Lib. 2. *ch.* 13.

Of

Of the Gospel written by S. Mark. *Lib.* 2. *ch.* 15.

It is said that the Romans were not satisfied with hearing *Peter* once, nor yet sufficed with the unwritten Doctrine that he had delivered; and therefore did they injoyn S. *Mark* (whose Gospel is now spread abroad) that he would leave in writing unto them the Doctrine, which they had received by Preaching, neither ceased they until they had perswaded him, and so given an occasion of the Gospel to be written, which is now after *Mark*. *The occasion of S. Marks writing the Gospel.*

What the Christians were called.

The Christians were called Worshippers, either because like cunning Physitians they cured and heald such as came unto them of their malicious Passions, or that religiously they Worshipped the Celestial God-head with pure and sincere worship; it is said they renounced their Substance, and that they which professed Philosophy abandoned (that is, forsook or cast of) their own proper Goods, and severed themselves from all the Cares of this Life: And forsook the Cities, and lived solitary in Fields and Gardens. Further (he saith) they did contemplate (that is, behold in their Minds, or think upon) not only Divine things, but they made grave Canticles, or Songs and Hymns unto God, &c. Moreover, saith he, they placed Continency (that is, Chastity) in the Mind, as a certain Foundation; next they built there upon *Christians renounced their Substance. Is forsook, or cast off. What foundation the Christians laid formerly.*

Lib. 2. *ch.* 17. upon other Vertues. And among them there were divers elderly Virgins to be found, who despised corporal Lust, &c.

What Sedition was among the Priests about Tythes.

The aforesaid *Eusebius* relates something out of *Josephus* concerning a Dissention that was between the High-Priests and the Inferior-Priests, and chief of the People at *Jerusalem*; they skirmished among themselves, saith he, they vexed one another, they flinged one at another; yea so Impudent and past all Shame, saith he, were the High-Priests become, that they stuck not to send and take away from the Barn-floors the *Tythes* due unto the Inferior-Priests; so that in the end it fell out, that the Priests were seen to perish for Poverty.

Lib. 2. *ch.* 20.

The Priests miserable end.

Of the Martyrdom of James, *who was called the Brother of Jesus.*

James the Brother of Christ, was termed a just and perfect Man; it is said that he took in hand the Government of the *Church* after the Apostles; and when many of the Princes were perswaded, there arose a Tumult of the *Jews, Scribes and Pharisees*, saying, it is very dangerous least the whole People look after this Jesus, as though he were *Christ*. And being gathered together, they said to *James*, *We pray thee stay this People, for they err in Jesu, as though he were the true Christ; we pray thee perswade this People* com-

The Jews conspiracy against the Truth.

concerning Jesus, for we all obey thee, yea we and Lib. 2.
all the People testifie of thee, that thou art just, and respectest not the person of any Man; stand therefore upon the Pinnacle of the Temple, that thou mayest be seen aloft, and that thy word may be heard plainly of all the People. The aforesaid *Scribes and Pharisees* placed *James* upon the *Pinnacle* of the Temple, and shouted to him and said, thou just Man, at whose Commandment we are all here: Insomuch as this People is seduced after Jesus who was Crucified, declare unto us which is the Door, or Way of Jesus Crucified? And he answered, with a loud Voice, *Why ask ye me of Jesus the Son of Man,* Lib. 2. ch. 23.
when as he sitteth at the right Hand in the great Power in Heaven, &c. When as he had perswaded many, so that they glorified God at the Testimony of *James*, and said *Hosanna*, (*i. e.* Save now I beseech thee) in the highest to the Son of *David*. Then the Scribes and Pharisees said among themselves, *We have done very ill in causing such a Testimony of Jesus to be brought forth*; but let us climb up and take him, to the end that the People may be stricken with fear, and so may be brought to renounce his Faith; and they shouted, saying, O, O! *And the just also is seduced*; so they climbed up, and threw *Justus* down headlong, saying, *Let us stone James Justus*; and they begun to throw Stones at him; for after his fall he was not fully dead. And he fell upon his Knees, saying, *I beseech thee Lord God and Father, forgive them for they wote not what they do.* And as they were a stoning of him, one of the Priests, the Son of *Rechab*,

Lib. 2. *Rechab*, the Son of *Charabim*, whose Testimony is in *Jeremy* the Prophet, cryed out, *Cease, what do you, this just Man prayeth for you?* And one of them that were present, taking a Fullers Club, stroke *Justus* on the Head and *brained* him, and so he suffered *Martyrdom.*

Of Nero's *Persecution and Wickedness.*

It is Recorded of *Nero* the Emperor, before whom *Paul* appeared, that he was so wicked that he tormented his own Mother with divers kinds of Death, his Bretheren, his Wife, and many of his neareſt Kinsfolks, as if they had been Enemies, and deadly Foes unto him. He was counted the firſt Enemy, of all the Emperors, unto the Service of God; yea some boasted and said, *They which knew him, may easily perceive that this our Doctrine had never been condemned by* Nero, *had it not been passing good: It is written that* Paul *was beheaded, and* Peter *crucified of him at* Rome.

Lib. 2. *ch.* 25.

The

The Third BOOK OF EUSEBIUS.

Of Clemens *and his Epistle which was read in Churches.*

WHen *Anacletus* had been Bishop of *Rome* twelve years, *Clemens* succeeded, whom *Paul*, writing to the *Philippians*, calleth his fellow Labourer, when he saith: *with* Clemens *and the rest of my fellow Labourers, whose Names are written in the book of life*; One undoubted Epistle there is of his *extant*, both worthy and *notable*, the which he wrote from *Rome* unto *Corinth*, when *sedition* was raised among the *Corinthians*; the same *Epistle* we have known to have been read publickly in many *Churches*, both of old, and among us also; at that time there was raised *a sedition* among the *Corinthians*. *Lib.* 3. *Chap.* 14. *Euse. Lib.* 3. *Chap.* 14. *The same Epistle or another of* Clemens *is extant in* Holland, *and I hear in* English.

An History of John *the Apostle and a Young-man.*

Eusebius hath a certain relation of a passage concerning the *Apostle John*, in the 20 *Ch.* of his third *Lib.* 3. *Chap.* 20.

Lib. 3. third Book there he ſheweth; how that when *John* was come unto a certain *City*, and among other things he having recreated the Brethren; He beheld a young man of A goodly body, gracious face, fervent mind, whom he Committed unto him that was Appointed chief over all the *Biſhops*, ſaying, *I Commend this young man unto thy Cuſtody*, with an earneſt deſire as Chriſt and the Church can bear me witneſs; ſo *John* returned to *Epheſus*. But in proceſs of time, this young man became very diſſolute (*i. e.* wanton, looſe, or given to much vain pleaſure) and perniciouſly accompanyed himſelf with them of his own years, that were idle, diſſolute, and acquainted with ill behaviour; Firſt, they brought him to ſumptuous banquets, next they guided him in the night to ſteal and to rob, ſo after he forſook the right way, he brought himſelfe unto a bottomeleſs pit of all miſorder and outrage: And a rout of Thieves being gathered together he became a moſt violent Captain of Thieves wholly bent to ſlaughter, and murther, and extreame cruelty. In the mean while (neceſſity ſo conſtraining) the Biſhop ſent for *John*; he, when he had ended and finiſhed the cauſe of his coming; Go to (ſaith he) O Biſhop reſtore unto us thy charge which I and Chriſt have committed unto thy Cuſtody, the Church whereof thou art head bearing witneſs. The Biſhop at the firſt was Amazed, ſuppoſing ſome deceit to be wrought touching money, which he had not received, yet was he not able to Anſwer them for that he had it not; But when *John* had ſaid, I require the

the young man and the Soul of our Brother; *Lib.* 3.
then the Elder looking down with a heavy Countenance sobbing and sighing said: *he is dead.* To whom *John* said; How? and by what kind of death? he Answered he is dead to God, for he is become wicked, and pernicious, and to be short a Thief for he keepeth this mountain together with his Associates; the Apostle then rending his Garment, and beating his head with sorrow, said, I have left a wise keeper of our Brothers Soul; prepare me a horse and let me have a guide. He hastened and rode in post, being come unto the place appointed he is straight wayes taken of the thievish watch, he neither fled nor resisted, but exclaimed: for this purpose came I hither, (said he) bring me unto your Captain; who in the mean time as he was Armed beheld him coming, but as soon as he saw his face and knew it was *John*, he was stricken with shame, and fled away: The old man with might pursued him, and cryed, my Son why flyest thou from thy Father Unarmed and Old? O Son tender my cause, be not afraid, as yet there remaineth hope of Salvation: I will undertake for thee with Christ, I will die for thee, if need be, as Christ did for us, I will hazard my Soul for thine; trust to me, Christ sent me. But he hearing this, first stood still casting his Countenance to the Ground, next shook of his Armour, anon trembled for fear, and wept bitterly. He embraced the old man, and coming unto him, answered as well as he could for weeping: So afterwards the Apostle brought him unto the Church again.

Con-

Lib. 3.

Concerning the Writing of the Goſpel.

Of Mat. It is reported that *Matthew* and *John* were Conſtrained to write their Goſpels, for *Matthew* when he had Preached unto the *Hebrews*, and paſſing unto other People, wrote his Goſpel in his Country Language, ſupplying by Writing in his abſence, that which was deſired in his preſence. When *Mark* and *Luke* had Pub-
Of John. liſhed their Goſpels, *John* (ſay they) in all that ſpace, Preached without writing, but at length was moved to write for this Cauſe.

It is reported, that when the Books of the three *Evangeliſts* were much ſpread, and coming unto *Johns* hands he allowed of them, and
Euſe. l. 3. yielded of them a true Teſtimony, wiſhing that
Chap. 21. the Declaration of ſuch things had been Printed in their Books which were done at the firſt Preaching of Chriſt. *John* paſſeth over with ſilence the *Genealogy* (*i. e.* of the Birth or Pedigree) of our Saviour according unto the fleſh, being before amply laid down by *Matthew* and *Luke*, and beginning with his *Divinity* reſerved of the Holy Ghoſt for him as the Mightier: The cauſe why *Mark* wrote his Goſpel we have declared before: And *Luke* in the beginning of his *Hiſtory*, ſheweth the occaſion of his writing,
Of Luke. ſignifying, that divers now had already imployed their diligent care, to the ſetting forth of ſuch things as he was fully perſwaded of, neceſſarily delivering us from the doubtful opinion of others, when by his *Goſpel* he declareth unto us the ſure and certain *Narration* of ſuch things,

things, whereof he had received the Truth sufficiently. *Lib.* 3.

Concerning the Books of the New Testament.

It shall also be Convenient (saith *Eusebius*) if in this place we Collect briefly the Books of the *New Testament*; In the first place must be set the fourfold writings of the *Evangelists*, next *the Acts of the Apostles*; then the *Epistles* of *Paul* are to be added, after these the first of *John* and that of *Peter*, which are Authentick (that is, undeniable or approved of all) Lastly, if you please, the *Revelation of John*, all these are received for undoubted. *lib.* 3. *chap.* 22.

The Books which are gainsaid, though well known unto many are these, the Epistle of *James*, the Epistle of *Jude*, the later of *Peter*, the second and third of *John*: whether they were *John* the *Evangelists*, or some others of the same name. Divers do number the Gospel to the *Hebrews* among them that were disallowed, which was used especially of them, which received Christ of the *Hebrews*.

Of Nicolas *and his Sect.*

Concerning *Nicolas* of whom the Revelation of *John* makes mention, it is Written of him, that he was one of the *Deacons* Ordained, together with *Stephen*, by the Apostles to Minister unto the Poor, but thus it is Written of him; This *Nicolas* having a Beautiful Woman to his Wife, after the Ascention of our Saviour, was

Lib. 3. *chap.* 26. accused of *Jealousie*, and to clear himself of that Crime, he brought forth his Wife and permitted him that listed to Marry her. But his followers say that their doing is agreeable with that saying; that is, *the Flesh is to be Bridled*: And so following that doing and saying without all discretion, they Sin without all shame, in filthy Fornication.

Concerning *John*, and *Philip* with his Daughters, it was wrote thus by *Policrates* unto the Bishop of *Rome*, for in *Asia* (said he) the great Founders of Christian Religion died, who shall rise the last day, at the coming of the Lord when he shall come from Heaven with Glory to gather all the Saints; *Philip*, one of the twelve Apostles was Buryed at *Hierapolis*, and two of his Daughters, which led their Lives in Virginity; And *John* who leaned on the Breast of our *Saviour* rested at *Ephesus*.

lib. 3. *chap.* 28.

The Martyrdom of Simeon *the* Bishop.

lib. 3. *chap.* 29. *Simeon* the second *Bishop* of *Jerusalem*, being accused for being a Christian, was scourged several days, and when he was a Hundred and Twenty years Old, he suffered *Martyrdom*, *Anno Dom.* 110. It is reported, that unto those times the Church of God remained a Pure and Uncorrupted Virgin, for such as endeavoured to corrupt the perfect Rule, and the Sound Preaching of the Word (if then there were any such) hid themselves unto that time in some secret and obscure place, but after that the sacred Company of the Apostles, was worn out and come

How long the Church was said to remain as a pure Virgin.

come to an end, and that Generation was wholly ſpent, which by ſpecial Favour had heard with their Ears, the Heavenly Wiſdom of the Son of God, then the Conſpiracy of deteſtable Error through deceipt of ſuch as delivered ſtrange Doctrine, took rooting. And becauſe that not one of the Apoſtles ſurvived, they Publiſhed boldly with all might poſſible, the Doctrine of Falſehood, and Impugned, (that is, reſiſted or aſſaulted) the open, manifeſt known Truth. *Lib. 3.*

When Error began to take rooting in the Church

How Plinius Secundus wrote to the Emperour in the Chriſtians behalf.

Under *Trajan* the Emperour there was a grievous Perſecution of the Chriſtians, and it ſeems that *Plinius Secundus*, a notable preſident, was ſtirred up to write unto the Emperour in the Chriſtians behalf, who wrote as followeth, ſaying, *That he found nothing in them that was Impious or Wicked, but that they refuſed the Worſhipping of Images, ſignifying this withal, that the manner of the Chriſtians was to riſe before day, to Celebrate Chriſt as God, and to the end their Diſcipline might ſtrictly be obſerved, they forbid ſheding of Blood, Adultery, Fraud, Traytorous dealing, and ſuch like.* And for anſwer hereunto, the Emperour wrote again, *That there ſhould be no Inquiſition for Chriſtians, but if they were met with, they ſhould be Puniſhed.* Through which meanes the grievous Perſecution was ſomewhat qualified, yet nevertheleſs there was ſcope enough left for ſuch as were willing to Afflict them. *l. 3. c. 30.*

What the Chriſtians refuſed to do, and what they did.

Lib. 3.

Concerning Ignatius *his Valour and Courage.*

It is reported that one *Ignatius*, Bishop of *Antioch*, was sent from *Syria* to *Rome* (for the Confession of his Faith) to be Food for Wild Beasts, who passing through *Asia*, curiously Guarded with a great Troop of *Keepers*, confirmed the Congregations throughout every City where he came, with Preaching the Word of God, and Wholsome Exhortations, and specially giving charge to avoid the *Heresies* lately sprung and at that time overflowing, *&c.* And in his Journey he wrot unto several *Churches*; saying *I strive with beasts by Sea, by Land, nights and days, fettered among ten* Leopards, (that is a band of Souldiers) *And the more they receive, the worse they become. I thus exercised with their Injuryes, am the more Instructed, yet hereby am I not justified. Now do I begin to be a* Diciple, *I weigh neither visible nor Invisible things, so that I gaine* Christ, *let* Fire, Gallowes, Violence of Beasts, bruising *of the* Bones, Racking *of the* Members, stamping *of the whole* Body, *and all the* Plagues *invented by the mischief of* Satan *light upon me, so that I win* Christ-Jesus: This he wrot from *Syria* to the *Churches.*

Euseb. lib. 3 *ch.* 32. Ignatius *Epistle to the Church*

Concerning Mark *the* Evangelist.

Eusebius rehearseth one thing touching *Mark* the *Evangelist*, as followeth: The elder (meaning *John*) said: *Mark* the Interpreter of *Peter*, look what he remembred, that diligently he wrot, not in that order, in which

Chap 35.

the

the Lord spake and did them, neither was he the hearer, and follower of the Lord, but of *Peter*, who delivered his Doctrine, not by way of Exposition, but as necessity constrained; so that *Mark* offended nothing in that he wrote, as he had before committed to Memory. Of this one thing was he fearful, in omitting nothing of that he had heard, and in delivering that was false. Concerning *Matthew* it is thus written; *Matthew* wrote his Book in the Hebrew Tongue, which every one after his skill Interpreted by Allegations. *Lib.* 3.

The Fourth BOOK OF EUSEBIUS.

When Heresie crept into the Church.

WHen Persecution ceased then Heresie began to spring apace among the Christians, among whom *Juglers* and *Impostors* crept in as *Euseb.* relates, who bear the same Name and *Lib.* 4. *ch.* 6.

Lib. 4. Title, and in ſhew profeſſed the ſame Doctrine with them, thereby the ſooner to inſnare the Faithful in the ſlippery way of Perdition, and under pretence of reducing them to the Faith, over-whelmed them in the Whirl-pool, and deep Dungeon of Damnation.

What a ſlander Heretick's were unto Chriſtian Religion.

Lib. 4. *ch.* 7. *Euſebius* ſhews, how that ſome Hereticks taught, how that they that would attain unto the Perfection of their Myſteries, or rather abominable Devices, they were to work ſuch Facts though they were never ſo filthy, otherwiſe they could not overcome the ſecular (*i.e.* worldly Potentates) unleſs every one played his part after the ſecret Operation. And through the ſubtilty of Satan came many thereby to be ſeduced, and great occaſion was given to the Infidels to blaſpheme againſt the divine Doctrine, and a great ſlander came to be ſpread, in that the Fame of them was bruted abroad throughout Chriſtendom; and by this means it fell out often, that the *Infidels* of thoſe times conceived a wicked, abſurd, and ſhameful Opinion of the *Chriſtians*, ſaying, That they uſed the unlawful Company of Mothers and Sifters, and that they fed upon the tender Infants and Sucklings.

Chriſtians ſlandered.

How

Lib. 4.

How the Christians were threatned, and how some were converted by beholding their innocent Sufferings.

In the Judaical Wars it was commanded that the Christians should be grievously punished, except they would renounce Christ and blaspheme God, but some were Converted, by beholding the patient and innocent Suffering of the Christians, from Paganism to Piety, as one said; for my self, *saith he*, delighted with the Doctrine of *Plato*, hearing that the Christians were led captive, neither fearing Death, nor any Torments which are accounted terrible. I thought it could not be, that this kind of Men were subject unto *Malice*, and set on Pleasure; for what voluptuous Person, or intemperate, or delighted with devouring of Man's Flesh, can so imbrace Death, that he be deprived of his desire, and not rather endeavour that this may always last, that he be able to deceive Princes, and not betray himself to death. *lib 4 ch. 8.*

Moreover *Justinus* writeth how that *Adrianus* receiving Letters from a noble President, signifying in the behalf of the *Christians*, *That it was very injurious, that for no Crime but only at the outcry of the People, they should be brought and Executed.* *How wrongfully the Christians were Executed.*

An Epistle of *Adrian* the Emperor, who ordered that no Christians should be accused neither suffer without just Cause.

Unto M. F. *Proconsul of* Asia, Adrian *sendeth greeting; I received an Epistle from* S. C. *thy*

Lib. 4. lib. 2. c. 23. Predeceſſor; the occaſion whereof I cannot with ſilence leave untouched, leaſt that thereby Men be troubled, and a gap left open to the malice of Sycophants (that is, Talebearers) wherefore, if your Provincials can prove ought againſt the Chriſtians, whereof they charge them, and juſtifie it before the Bar, let them proceed on, and not appeach (that is, accuſe or bewray) them only for the name, with making out-cryes againſt them: For it is very expedient that if any be diſpoſed to accuſe, the accuſation be thoroughly known of you and ſifted; therefore if any accuſe the Chriſtians, that they tranſgreſs the Laws, ſee that you judge and puniſh according to the quality of the Offence: But in plain words, if any upon ſpite or malice in way of Cavillation complain againſt them, ſee you chaſtiſe him for his Malice, and puniſh him with Revengment.

The Accuſers were ſo well to appear at the Bar as the accuſed.

Mark what juſtice and Equity.

Antoninus Pius *Epiſtle in the behalf of the Chriſtians.*

lib. 4. c. 13. The Emperor *Cæſar Marcus*, &c. ſendeth greeting unto the Commons of *Aſia*; I know, ſaith he, the Gods are careful to diſcover hurtful Perſons; for they puniſh ſuch as will not worſhip them more grievouſly than ye do thoſe whom ye bring in trouble, confirming that Opinion which they conceive of you to be wicked and ungodly Men. *It is their deſire in Gods Quarrel rather to die than to live*; ſo that they become *Conquerors*, yielding their lives unto the Death rather than to obey your *Edicts*: It ſhall ſeem very neceſſary to admoniſh you of the

The deſire of the Chriſtians.

the *Earth-Quake*, which have and do happen among us, that being therewith moved, you may compare our Estate with theirs. They have more Confidence to God-wards than you have: you during the time of your Ignorance, despise other Gods, contemn the Religion of the *Immortal God*, Banish the Christians which Worship him and Persecute them unto Death; In the behalf of these men, many of the Provincial *Presidents* have Written heretofore unto our Father of Famous Memory, whom he Answered in Writing again, that they were not to be longer *molested*, unless they had practised *Treason* aganst the *Roman Empire*. And many have given notice unto us of the same Matter, whom we answered as our Father did before us; If any therefore hereafter be found thus busied in other Mens affairs, we command that the accused be *absolute and free*, tho he be found such an one, I mean faulty, and that the accuser be grievously Punished. This Edict was Proclaimed at *Ephesus* in the hearing of that great Assembly of *Asia*. *Lib.* 4.

The Christians were not to be Molested nor Accused.

An Extract out of the Epistle of the Church of Smyrna, *unto all the Congregations of the Holy Catholick Church throughout* Pontus; *Mercy Peace and the Love of God the Father, and of our Lord Jesus Christ be multiplied.*

We have written unto you *Brethren*, of such as suffered *Martyrdom*; The beholders of them were amazed, seeing their Flesh rent with Scourges, even unto the Inner Veins and Sin-

l. 4. *c.* 15.

Lib. 4. *Chap.* 15. Sinews, ſo that the moſt ſecret Entrails of their Bodies, their Bowels and inward Privities were piteouſly to be ſeen; beholding again the ſharp Shells of Sea-fiſh, and pibble Stones ſtrowed under the *Martyrs* Backs and bruiſed Bodies, with every kind of Torment that could be deviſed; laſt of all they were thrown to be torn in pieces, and devoured of Wild Beaſts. But there was a certain *Phrygian*, by Name *Quintus*, that trembled at the fierce Rage of the terrible Beaſts, and *ſhrinked* at the ſight of their grim Viſage, and betrayed his own ſafety with ſlackneſs of Courage; for the ſame Epiſtle teſtifieth of him, that he perſonally appeared, together with the reſt before the Bar, more of raſhneſs than of any Religion; and being taken he publickly profeſſed, *That none ought to intrude himſelf among ſuch Men without good Devotion, neither to intermeddle in matters wherewith he hath not to do.*

A warning to forward Spirits.

The ſame Chapters ſheweth how that after *Polycarpus* was apprehended, he was brought to the City upon an Aſs on the great Sabbath day: And a *Juſtice of Peace*, with his Father, meeting him, they received him into their *Chariot*, and perſwaded him, ſaying, What harm is it to ſay, *Lord Ceſar, to ſacrifice and ſo be ſaved?* At the firſt he anſwered nothing; but when they urged him he ſaid, *I will not condeſcend unto your Counſel.* They perceiving he would not be perſwaded, gave him very rough Language, and tumbled him down out of the Wagon, and afterwards he was brought upon the *Theatre*, or Stage; and when the Multitude ſaw him they were

A Temptation and Provocation.

were in a great Rage: The *Proconsul*, or Deputy-Counsel, demanded of him whether he were that *Polycarpus*, beckning that he should deny it, and saying, *Tender thy Years*, with such like perswasions, *Swear by the fortune of Cæsar, repent thee of that is past, say, Remove the Wicked.* But *Polycarpus* beholding with unmoveable Countenance the Multitude round about the Stage, pointing with the Hand Sighing, and looking up to Heaven, said, *Remove O Lord these Wicked:* When the Proconsul urged and said, *Swear*, and I will let thee go; *Blaspheme and defie Christ*: Polycarpus *answered, fourscore and six Years have I served him, neither hath he ever offended me in any thing; And how can I revile my King which hath thus kept me?* The Proconsul still urged him, and said, *Swear* by the Fortune of *Cæsar.* To whom *Polycarpus* said, if thou requirest this vain Glory, that I protest the Fortune of *Cæsar*, as thou sayest, feigning thou knowest me not who I am, hear freely, *I am a Christian*; and if thou desire to know the Doctrine of Christianity, appoint the Day and thou shalt hear it. Afterwards the Proconsul said, I have Wild Beasts to devour thee, unless thou repent; *Polycarpus* answered, bring them forth, *For it is determined among us not to pass from the better unto the worse by Repentance; but we count it a thing commendable to turn from the thing that is evil, to that which is good and just.*

Lib. 4.

Polycarpus *was provoked to lye and swear, but would do neither.*

Nota.

Again the Proconsul said, I will quiet thee with *Fire*, if thou regard not the Beasts nor repent: To whom *Polycarpus* answered, *Thou threat-*

Lib. 4. *threatnest Fire for an Hour, which lasteth a while and quickly is quenched; but thou art ignorant of the everlasting Fire at the Day of Judgment, and endless Torments reserved for the Wicked: But what lingerest thou? Dispatch as it pleaseth thee.* So the Proconsul being amazed, commanded the *Beadle*, in the midst of the *Theatre*, thrice to cry, *Polycarpus confesseth himself a Christian.*

At which saying, the Multitude both of the Jews and Gentiles inhabiting *Smyrna*, shouted with a great Rage, this is that Doctor of *Asia*, *the Father of the Christians, the overthrower of our Gods, who hath taught many that our Gods are not to be adored:* And they craved of the President, that he would let loose a *Lion* to devour him; and when he would not do that, then they cryed with one Voice, that *Polycarpus* should be burned quick. And in a short while all things necessarily required for the Execution were applyed. And when as they would have nailed him to the Stake, he said, *Nay suffer me even as I am, for he that gave me patience to abide this Fire, will give me also an unmoveable mind to persevere within the fiery Pale, without your Provision in fastning my Body with Nails.*

Concerning the Expressions of Justinus *the Martyr.*

Justinus (who Reprehended, or reproved the
Lib. 4. ch. 16. Philosophers, as Gluttonous and Deceiptful Persons) was by the Malicious means of *Crescens* the Philosopher Martyred, which he foresaw and signified in his *Apology* (*i. e.* defence,

of

or speech) in these words: *I look for no other thing then this* (said he) *that I be betrayed by some one of them called Philosophers:* It is not indeed requisite to call him a Philosopher, which ignorantly reporteth that the *Christians are Impious and Irregulous*, to the end he may please and flatter such, as are overshadowed with the mist of *Errour* and *Darkness*, for if he *Impugne* or resist the Doctrine of the Christians, having neither read nor known the same, then is he full of Malice, and far worse than *Idiots* (*i. e.* Fools) that sometime beware they reason not of unknown matters, least they speak falsly: or if he hath read them, he understandeth not the Mistery and Majestical meaning thereof: or if he do understand them, he doth this, that he be not taken for such an one, and then is he again far more Wicked and Spiteful, the Bondslave of vain Glory and Brutish fear. Lib. 4. *Tis folly to speak evil of that one knoweth not.*

What Justinus *Reehearsed in his Apology.*

The aforesaid *Justinus* makes mention of a certain Woman, that had been given unto *Lasciviousness* and *Lewdness*, but when she learned the *Doctrine* of Christ, she repented of her former Life, and Imbraced Chastity, and she exhorted her Husband likewise to repent, but he continuing still in his former Lewdness by his unlawful actions alienated his Wife from him: for she said that it was thence forth unlawful for her to use company at Bed and Board with that Man, who contrary to the law of Nature, beyond all right and reason sought means to satis- Lib. 4. ch. 17. *Christians brought by Chastity.* *Impatiency*

Lib. 4. satisfie his filthy Lusts, and therefore would she have been divorced from him: But through the Perswasion of her Friends, who counselled her, a little while quietly to live together, that there was yet hope at length of his repentance, she revoked her Sentence, changed her Mind, refrained her self, and continued with him in *Wedlock*; but he accused her for being *a Christian*; but having no other Colour nor Cloak to accuse her, his Malice turned against *Ptolomæus* who instructed his Wife in the *Christian Faith*; and after he had suffered much in Prison, he was examined whether he was a *Christian*, or no? *whose Conscience bearing him witness of no Crime*, but in a just Cause, confessed that he had preached the true and heavenly Doctrine of Christ. *For he which denieth himself to be that he is, either condemneth that which is in him, by denial, or knowing himself unworthy and estranged from the matter, refuseth to confess; whereof neither is found in a true Christian*; and when *Urbitius* commanded that he should be brought forth: one *Lucius* (that was also *a Christian*) seeing the Sentence given contrary to all reason, said to *Urbitius*, *what reason is it* (O Urbitius) *that thou shouldst condemn this Man for confessing the Name of Christ, which hath comitted neither Adultery, neither Fornication, neither Man-slaughter, neither Theft, neither Robbery neither any wicked Offence, that he may justly be charged withal?* *Urbitius* answered nothing to these things, but said to *Lucius*, and thou seemest to me to be such a one: *Lucius* answered, I am so; and he commanded him to be brought forthwith to the place of execution.

Wisdom.

Submission

Truth giveth boldness.

Nota.

Lucius's godly zeal against Injustice.

Of

Of the spite that was in the Jews.

The aforementioned *Justinus* wrote a Dialogue (*i. e.* a Communication betwixt two or more) against the Jews, wherein he declared their spite against the Doctrine of Christ, saying, you have not only *hardned* your selves from repentance, but have sent chosen Men from *Jerusalem*, which should pass throughout the World, and pronounce that there was a certain *Christian Heresie* sprung up, slandering us, as the rest do which know us not, so that hereby you proved your selves *Authors* of Falshood; not only to your own People, but to all other Nations: He writeth also that unto his time the *Gift of Prophecy* flourished in the Church. Lib. 4. ch. 18. *The Jews Spite against Christianity which was accounted Heresie.* *Prophecy then not ceased.*

Of Hereticks among the Christians, and Sects among the Jews.

Egesippus wrote, how that after *Jacobus Justus* was martyred, in such sort as Christ himself was put to death: his Uncle *Simon Cleophæ* was chosen Bishop, and then they called the Church *a pure Virgin*; for, as yet (saith he) the Devil had not sown there any corrupt Seed of False Doctrine. But *Thebulis*, because that he was not chosen Bishop, went about to corrupt the same, being one of the Seven *Hereticks* among the People: He writes of many more *Hereticks*, as of *Simon*, *Cleobius*, *Dositheus*, *Gorthæus*, *Masbotæi*, *Menandrianists*, *Carpocratians*, Lib. 4. ch. 21. *Heresies.*

Lib. 4. *pocratians, Valerinians, Baſilidians,* and *Saturnians,* whereof every one (ſaith he) hath ſet abroach a proper and a ſeveral Opinion.

Falſe Chriſts and falſe Prophets were entered then too among the Chriſtians.

Of theſe (ſaith he further) ſprang the *falſe Chriſts, the falſe Prophets, the falſe Apoſtles,* rending aſunder the Church with their falſe Doctrine, directed againſt God and Chriſt; The ſame Author deſcribeth likewiſe the old *Hereſies* of the Jews, ſaying, there were in the time of the *Circumciſion* ſundry *Sects* among the Children of *Iſrael,* varying in Opinions, and ſet oppoſite againſt the Tribe of *Judah* and Chriſt; namely theſe, the *Eſſeans,* the *Galileans,* the *Hemerobaptiſts,* the *Masbotheans,* the *Samaritans,* the *Sadducees,* and *Phariſees.* And by Occaſion the aforeſaid *Egeſippus* reaſoning of the Scriptures called *Apocrypha,* that is, *hidden, doubtful,* or *unknown,* he ſaid that in his time, divers of them were publiſhed by Hereticks, that is, *ſuch as make choice, of themſelves, what points of Religion they will believe, and what they will not.*

Many ſects among the Jews.

Of Dionyſius *Epiſtle to the Romans.*

Lib. 4. ch. 22. Moreover there remaineth an Epiſtle of *Dionyſius,* Biſhop of *Corinth,* unto the Romans, as *Euſebius* ſaith, wherein it is thus written; It hath been your accuſtomed manner, ſaith he, even from the beginning, diverſly to benefit all the Brethren, and to ſend Relief throughout the City, ſupplying the Want of the Poor, by refreſhing them in this ſort, and eſpecially the Want of the Brethren appointed for ſlaviſh Drudgery

The Chriſtians relieved the Brethren.

Drudgery and digging of Metals. The same Author reporteth of his own Epistles, that they were *patched* and *corrupted*; in these Words, *When I was entreated of the Brethren to write, I wrote certain Epistles, but the Messengers of Satan have sown them with Tares, puling away some things, and putting to other some. For whom Condemnation is laid up. No marvel then* (saith he) *though some endeavour to corrupt the sacred Scriptures of God, whenas they went about to counterfeit such Writings of so small Authority.* *Lib. 4.*

Some corrupted the Scriptures.

Concerning the Christians Sufferings.

Melito, the Bishop of *Sardis*, in his *Apology* to the Emperour, reporteth some of the things practised against the Christians, writing thus; The godly People were grieved by reason of new *Edicts*, which were published throughout *Asia*, and never before practised, now suffer Persecution. For impudent Sycophants, (that is, *Tale-bearers* or *Slanderers*,) and greedy Gapers after other Mens Goods, having gotten Occasion, through these *proclamations*, openly to rob and spoil, day and night, such as commit no Trespass at all. *And after a few Lines, he saith*, The Emperour that is just never putteth in Practice any unjust thing, and we willingly will bear away the Honour of this Death; yet this only we will crave of you, that you (after Notice and Tryal had of the Authors of this Contention) do justly give Sentence, whether they are worthy *Lib. 4. Chap. 25.*

The Christians were made a prey upon, yet innocent.

Nota.

Lib. 4. of Death and Punishment, or Life and Quietness.

Of the Encratits and their Heresie.

Out of the School of *Syternius* and *Marcion* sprang the *Hereticks* whom they call *Encratits*, (*that is to say, continent or chast persons*) who taught that Marriage was to be *aborred*, condemning the ancient Shape and Mould of Man framed of God; And so, by Sequel (or consequently) reprehending him that made the Generation of Mankind; again they have commanded Abstinence from living Creatures, for so they call them; shewing themselves ungrateful towards God, who made all things for the Use of Man. After that *Justinus* was martyred, *Tatianus* fell from the Church, and being puffed up with presumptuous Estimation and Self-opinion of *Doctrinesship*, as though he passed all other, invented a new Form of Doctrine. He dreamed of certain invisible Worlds with the *Valentinians*: *Some report that he presumed metaphrastically* (i. e. by a Metaphor to change one Word from its natural Sence into another Sence like unto it) *to alter the Words of the Apostle, correcting, as it were, the order of the Phrase.*

lib. 4. ch. 27.

The

The Fifth
BOOK
OF
EUSEBIUS.

The Servants of Christ inhabiting Vienna, *and* Lions, *Cities of* France, *unto the Brethren throughout* Asia *and* Phrygia, *having with us the same Faith and Hope of Redemption, Peace, Grace, and Glory from God the Father and Jesus Christ our Lord be multiplied.*

WHEN they had premised certain things by way of Preamble, they preced in these Words: The Greatness of this our Tribulation, the fury of the *Gentiles* against the Saints, and what things the blessed *Martyrs* had suffered, we are not able exactly to express by Word, or Comprehend in Writing; for we are not only banished our Houses, Baths, and common Market-places, but altogether every one one of us are straitly charged not to shew our Faces. And many have born all the Vexations that the Multitude have laid upon them, as *Examinations, Scourgings, Draggings, Spoiling,*

Lib. 5. Chap. 1. The Epistle of the French-men unto the Churches of Asia and Phrygia. Extraordinary Sufferings.

Lib. 5. *Spoiling*, *Stoning*, *Fettering*, and the like whatsoever the heady savage Multitude accustomed to practise against their professed Enemies. Next, being had unto the open Market-place, and Examination had, they were condemned in the Presence of the People, by the *Tribune* (*that was, a certain Officer that ought to have defended their Liberty*) and the other chief *Potentates* of the City, and were cast into Prison until the *Presidents* coming: After that, when they were brought before the *President* which had exercised all kind of extream Cruelty against us: *Vetius Epagathus*, one of the Brethren, (whose Conversation was so perfect, that he was thought comparable with *Zachary* the Priest) allowed not of the Sentence unjustly pronounced against us, but with vehement Motion required that Audience might be given him, to plead for the *Brethren*, alledging that we had committed no *Impiety*, which being denied him, of such as compassed the *Tribunal* (*that is, the Judgment-Seat*) and the President rejecting this just Petition, only demand whether he was a *Christian?* Which he confessed with a loud Voice, and so he was received unto the Fellowship of the Martyrs: And was called the Advocate (*that is, one which pleadeth for another in a Consistory, or in a Judgment place*) of the Christians.

There was certain found unready and as yet weak, not of abillity to bear the Burthen of so weighty a Combate (in number Ten) which fell through the Frailty of the Flesh, to our great heavi-

Heavineſs, and ſorrowful Lamentation, quailing the Chearfulneſs of others, which were not as yet aprehended, but accompanied the *Martyrs*, what Torments ſoever befell them, and ſevered not themſelves from them; then Trembled we all for fear, and that greatly, becauſe of the uncertainty of Confeſſions; being not terrified with any Torments, but careful for the end, leaſt any ſhould fall from the *Faith*, daily there were apprehended ſuch as were worthy to fulfil the number of the Faln Weaklings, ſo that out of both theſe Churches, as many as Ruled and bore the greateſt ſway were taken and Executed, and alſo certain of the *Ethnicks* (*i. e. Heathens*) being our Servants were taken (for the *Preſident* had commanded publickly a General *Inquiſition* to be made for us) who being overcome by the ſubtil ſlights of Satan, and terrified with the ſights of the Torments which the Saints ſuffered, through the perſwaſion of the Souldiers, feigned againſt us, and reported that we uſed the feaſtings of *Thieſtes* and the Inceſt of *Oedinus*, with divers other Crimes, which may neither Godlyly be thought upon, neither with modeſty be uttered, neither without Impiety be believed. Theſe things now being Bruited, (or reported) abroad, every body (almoſt) was moved and incenſed againſt us, inſomuch that they which for familiarity ſake, uſed moderation before, now were exceedingly moved and mad with us, great then was the rage both of *People*, *Preſident* and *Souldiers* againſt the *Martyrs*: And among the reſt there was a woman called *Blandina*, by whom Chriſt ſhewed

Lib. 5.

Of the Love that was among the ſuffering Chriſtians.

Slanders falſly raiſed againſt the Chriſtians.

Their familiar acquaintance were offended at them.

Lib. 5. that thoſe things which in the ſight of men appear vile, baſe and Contemptible, deſerve great glory with God, for the true Love they bear to him indeed without boaſting in ſhew. For when as we all *Quaked* for fear, yea and her carnall Miſtreſs (which alſo was one of the perſecuted *Martyrs*) was very careful leaſt that peradventure, at the time of her Anſwer, by reaſon of the frailty of the Fleſh, She would not perſevere Conſtant: Yet ſhe was ſo repleniſhed from above with Grace, that the Executioners, which Tormented her by turns from morning to night Fainted for wearineſs and ceaſed, confeſſing themſelves overcome: and that they were no longer able to *Plague* her with any more Puniſhments, *&c.* For ſhe like a noble wreſtler, was renewed at her Confeſſion, for (as it is reported of her) as oft as ſhe pronounced: *I am a Chriſtian, neither have we Committed any Evil*: She was recreated, refreſhed, and felt not Pain of her Puniſhment.

Sanctus alſo bare nobly and valliantly; yea above the Nature of man, all ſuch vexations as man could deviſe; his Conſtancy was ſo great, that he uttered neither his own *Name*, neither his *Kindred*, neither the *Country* whence he was: nor whether he were *Bond or Free*, but unto every Queſtion, he anſwered in the *Roman tongue*, *I am a Chriſtian.* This confeſſed he often inſtead of all other things, of his Name, and City and Kindred; neither could the *Gentiles* get any other Language of him; wherefore the *Profidens* and the Tormentors were feircely ſet againſt him; and when as now there remained

ſcarce

scarce any Punishment unpractised, at length they applyed unto the tenderest parts of his Body, *Plates of Brass Glowing Hot*, which *Dyed, Scared* and *Scorched his Body*, yet he remained unmovable, nothing amazed, and constant in his confession, being strengthened and moistened with the Dew which fell from the Celestial (*that is, Heavenly*) Fountain of the *Water* of *Life*. *Lib. 5.* *Cruel torment.*

Over all his Body his Flesh was wounded, his *Members* bescarred, his *Sinews* shrunk, so that the Natural shape, and outward hew was quite changed. And when as the wicked *Tormentors* a few days after had brought him to the place of Torment, and well hoped, that if they punished him now they should overcome him and prevail: or if that he dyed in Torment, they should terrifie the rest, and so warn them to take heed: None of all these things happned unto him, but beyond all mens expectation in the latter Torments his Body was released of the pain, recovered the former shape (as it is recorded of him) and the Members were restored to their former use; so that the second Plague through the Grace of Christ, was no grievous *malady* (i. e. *disease*) but present *Medicine*. *A wonderful thing if true.*

Again, Satan going about Blasphemously to slander us, procured *Biblis* a woman (one of them which had fainted before) to be brought forth, supposing her frail and fearful mind, now to be quite altered from the Christian Opinion, consequently through her Blasphemous denial to be in danger of Damnation. But she at the very hour of Torment, returned into her self, his

Lib. 5. and waking as it were out of a dead sleep, by means of these Punishments Temporal, considered of the pains of Eternal Fire, and unlooked for, cryed out unto the Tormentors, and said, How could they devour Infants, which were not suffered to touch the Blood of Bruite Beasts? Therefore when she confessed her self a *Christian*, she was appointed to take her chance among the *Martyrs*. Afterwards the Saints were Imprisoned in deep and dark *Dungeons*, and were fettered in the *Stocks*, and their Feet stretched unto the fifth boord chink, with other Punishments, which furious Ministers or *Goalers*, full of devilish rage are wont to put in ure (i. e. *use*) and practise upon poor Prisoners: so that many were stifled, and strangled in Prison.

The Saints cast into dark and deep Dungeons.

And when many of the Saints were so weakned with grievous Torments, that life seemed unto them unpossible, they remaining shut up in close Prisons, destitute of all mans aid; yet even then were they Comforted of the Lord, and confirmed in Body and mind, so that they stirred up and Comforted the rest, several of the younger sort that were newly apprehended, whose bodys had not before tasted of the lash of the whip, loathed the closeness of the Prison, and were choked up with stinch: And *Pothinus* Bishop of *Lyons* being above four score and ten years old, weak of Body, scarce able to draw breath, because of the Imbecillity (i. e. *Feebleness or Weakness*) of Nature; he was carried of the Souldiers and laid before the Tribunal (i. e. *Judgement*) seat accompanied with the Potentates (i. e. *Princes or great Rulers*) of the City, and

They were comforted of the Lord when destitute of mans Aid.

and the whole multitude diversly shouting, as if he had been Christ; he hath given a good Testimony: And being asked of the President who was the God of the Christians; he answered, *If thou become worthy, thou sholt understand.* *Lib.* 5.

After this answer, he was cruelly handled, and suffered many stripes; for such as were nearest to him, struck at him both with hand and foot, and such as stood afar off, look what each one had in his hand, that was thrown at his head; and such as ceased from pouring out their poisoned malice, thought themselves to have grievously offended; supposing by this means to avenge the ruine of their rotten Gods. Afterwards he was cast into Prison, where after two days he departed this life.

Moreover, as many as fainted in the first persecution were all alike imprisoned, and Partakers of the affliction, neither did they prevail, or the denial profit them; it was thought sufficient Fault, that they confessed to have been such; but these as Murtherers and hainous Trespassers, were twice more grievously plagued. *The joy of Martyrdom, the hoped promises, the love towards Christ, and the fatherly Spirit, comforted the one Company*; The other were vexed in *Conscience*, so that their outward Countenance bewrayed their inward Apostacy, *i. e. their revolting or falling from the True Religion*; for the former went cheerfully with great majesty and grace, their Fetters becoming them as the skirts of the new-married Spouse, garnished with sundry Colours, and laid over with Gold, and withal yielding a Christian fragrant, (*i. e. sweet-smelling*) smell,

Recantation availed not.

The difference betwixt the faithful & unfaithful

Lib. 5. smell, so that many supposed their Bodies to have been outwardly perfumed: But the other all sad and mournful, as vile and abject caitifies *i. e.* base, naughty, mis-shapen Creatures, *full* of all deformity, derided of the *Gentiles* themselves, deserving death as degenerating Cowards, destitute of the most precious, glorious, and lively Name of Christianity; with the sight hereof many are confirmed, so that suddenly being apprehended, without stay they professed their Faith. *A little after, in the same Epistle, it is shewn, how* that *Maturus, Sanctus,* and *Blandina,* were led unto the brute Beasts in the popular and publick spectacle of the heathenish Inhumanity, even as the day appointed of set purpose, where *Maturus* and *Sanctus* were diversly tormented with sundry sorts of punishment, as if they had suffered nothing before; and whatsoever the outragious multitude craved and commanded, that they suffered; but above all, they patiently suffered the Iron Chair, wherein their Bodies boiled as in a Frying-pan; yet could they get no other Sentence of *Sanctus,* save that Confession which he cried at the first. And because *Cæsar* had commanded that such as confessed themselves *Christians* should be executed, and such as renounced should depart the frequented Solemnity (which by reason of the concourse of the Gentiles from every Country was at the beginning very populous) he brought forth from Prison the blessed Confessors (*for so it seems the Christians were sometimes called*) into the open Spectacle, or View, and Presence of the People, to be scornfully gazed upon, and

Terrible cruelty.

A sad sight.

and when he had again made Inquisition of them, as many as he (to wit, the President) found to be priviledged Persons of *Rome*, those he beheaded, the rest he threw to be torn asunder of wild Beasts. But *Attalus* was burned in the Iron Chair; and being demanded what Name God had, he answered, *God is not called after the manner of Men.* And after these things, *Blandina*, together with *Ponticus* (a young Man of fifteen years of Age) was brought forth, and compelled to swear by their Idols Names; But they constantly persevered in their Opinion, and contemning their Idols, let the multitude in such a rage against them, that they neither pitied the years of the young Man, nor spared the Womankind, but plagued them with many Torments used in their Theaters (*i. e.* certain Places made for People to sit and behold solemn Games and Plays) urging them now and then to swear; which when they could not bring to pass, *Ponticus*, being encouraged of the Sister in presence of Pagans (*i. e.* Heathens or Infidels) who then beheld how she exhorted and confirmed the young Man, after he had suffered many Torments, yielded up the Ghost. And *Blandina* was afterwards wrapped in a Net, and tumbled before a wild Bull, who tanned and tossed her with his Horns to and fro, yet, it is said, she had no feeling of these things; her Mind being fixed and wholly set upon the Conference which she had with Christ; and finally she was beheaded.

Lib. 5.

The Christian Martyrs would not swear.

The Rage and Cruelty of the Gentiles did not herewith cease against the *Christians*; for as many

Lib. 5. many as were choaked up with the noisome stink of the Prisons, were thrown to be devoured of Dogs, and a continual watch set day and night, that none of them should be buried; and some fretted and fumed at them, with the gnashing of their teeth, seeking further revengement of them; others derided and scoffed them, magnifying their Idols, as Causers of the Christians Calamity. And such as were of a milder Nature, and somewhat sorrowed at our Sufferings upbraided us (*i. e.* cast them in the teeth) and said, *Where is their God? and what profited them this Religion, which they preferred before their Lives?* And after they had kept the dead Bodies six days unburied, at length were burned to ashes; the ashes also they gathered and scattered in the River *Rhoanus*, which passed by, so that no jot or relick thereof should longer remain upon Earth.

The Martyrs were not buried.

The Christians upbraided.

This they did, to the end they might overcome God, and hinder the reviving of the Saints, left that, as they said, there should be any further hope of the Resurrection, whereof, say they, the Christians being *fully* perswaded, bring among us a strange and new Religion: They contemn (*i. e.* despise) punishment, and hasten themselves cheerfully unto death: *Now let us see whether they can arise, and whether their God can help and deliver them from our hands.*

Christian Religion termed new and strange.

Of

Lib. 5.
Chap 3.

Of Attalus's Revelation.

In the aforesaid Epistle, there was a certain Narration contained, concerning one *Alcibiades*, who lived miserably, feeding only on Bread and Water, when he had determined with himself to live in Prison: It was revealed to *Attalus*, after his first Conflict on the *Theater*, that *Alcibiades* did not well, in that he used not the lawful Creatures of God, and also gave an occasion of doubting unto others. Hereof when *Alcibiades* was perswaded, he used all things indifferently, and praised God: *For they were not destitute of the Grace of God, but had the Holy Ghost for their Director.*

The Spirits of the Christians were subject one to another.

Ch. 8.

What Irenæus wrote concerning the Holy Scriptures.

Eusebius relates what *Irenæus* hath writ concerning the Four *Evangelists* (*i. e. the Bringers of good Tidings*) saying, *Matthew* delivered unto the *Hebrews* the History of the *Gospel*, written in their own Tongue. When *Peter* and *Paul* had preached at *Rome*, and planted the Church, after their departure, *Mark* the Disciple and Interpreter of *Peter* also, delivered us in writing such things as he had heard *Peter* preach. And *Luke* accompanying *Paul*, comprised in one Volume the Gospel preached of him. After these, *John* the Disciple of our Lord, which also leaned on his Breast, published a Gospel unto the Posterity remaining at *Ephesus*. Moreover, in the

Of the Evangelists.

Lib. 5. *Concerning the Scriptures.*

the ſame Chapter it is ſaid, That in the Captivity of the *Jews* under *Nebuchadnezzar*, the Scriptures were periſhed (the *Jews* returning into their own Region, *i. e.* Country, after ſeventy years, in the time of *Artaxerxes* King of *Perſia*) he inſpired *Eſdras* the Prieſt, of the Tribe of *Levi*, that he reſtored again all the Sayings of the former Prophets, and delivered unto the People the Law given by *Moſes*.

Chap. 14. **Apollinarius *concerning* Montanus.**

It is now a great while ago, well-beloved *A. M.* ſince thou didſt enjoin me this Task, that I ſhould publiſh ſome Book againſt the Followers of the Heretick *Montanus*, whereupon I doubted unto this day what was beſt to be done: Not becauſe *I* was not able to confute their Falſhood, and give Teſtimony unto the Truth, but that I feared greatly, leſt by writing I ſhould ſeem *to add ſomething to the Doctrine of the New Teſtament, whereto nothing may be added, and wherefrom nothing may be taken away*, by him that will lead a Life agreeable to the Goſpel. I being of late at *Ancira* in *Galatia*, found the Church through *Pontus*, not with Prophets, as they call them, but rather, as it ſhall be proved, with Falſe Prophets; where through the Lord, as much as in me lay, I diſputed in the Church, the ſpace of many Days, againſt them and their ſeveral Objections, ſo that the Church rejoiced, and was thereby confirmed in the Truth; but the contrary Part yet repined, and the Gainſayers were very ſorrowful.

False Prophets were entered.

It

It is written of *Montanus*, that he was puffed up with an immoderate Desire of Primacy, *i. e.* Chief Authority, opened a Gap for the Adversary to enter into him; and being mad and estranged suddenly, and bereft of his Wits, waxed furious, and published strange Doctrine, contrary to the Tradition and ancient Custom of ancient Succession, now received, under the Name of Prophecy; they which then were *Auditors* of this unlawful Preaching, some chastised and checked him for a Lunatick *(i. e. one possed with Lunacy, who at certain times of the Moon is distracted in his Wits)* and one that was possessed with the Spirit of Errours, and forbad him to Preach, being mindful of the Forewarnings and Threatnings of our Saviour tending to this end, that we should take diligent heed of False Prophets. Others waxed insolent *(i. e. proud)* and boasted and bragged of him not a little, as if he had been endued with the Holy Ghost and Gift of Prophecy; so that through disobedient Persons, he came to be more honoured than his Merit did require: And two Women being possessed of a foul Spirit, spoke fond, foolish, and fantastical things, even as he had before, and they gloried and rejoiced in that Spirit which pronounced them happy, and puffed them up with infinite fair Promises; yet sometimes by Signs and Tokens he rebuked them to their faces, so that he seemed a chastising Spirit. There were few of the *Phrygians* seduced, notwithstanding that bold and blind Spirit instructed them to blaspheme and revile generally every Church under Heaven, because they

Lib. 5.

A deceitful Spirit.

Lib. 5. Saints did no homage.

they neither did Homage (*i. e. a servile Ceremony of some Tenants, which by Duty they owe to their Lords*) neither courteously received among them that *false Spirit of Prophecy. Those things he wrote in his first Book; and in his second Book he writeth thus of their Ends:* These, say they, are the Prophets which the Lord promised to send his People. Let them answer me: *I charge them in the Name of the Living God, O ye Good People, Is there any of the Sect of* Montanus, *and these Women which have been persecuted by the Jews, or put to death by any Tyrant? Not one of them bearing the Name was either apprehended or crucified, neither was their any Woman of them in the Synagogues of the Jews either scourged or stoned at all, but* Montanus *and* Maximilla *are said to die another kind of Death.*

False Prophets are not persecuted to death.

Moreover, when the Bishops went about to rebuke the Spirit which spoke in *Maximilla*, they were hindred by others that wrought by the same Spirit, saying, Let not the Spirit of *Maximilla* say, *I am chased as a Wolf from the Sheep: I am no Wolf, I am the Word, the Spirit and Power; but let him manifestly express the power by the Spirit, and prevail.*

Apollonius *against the* Montanists.

He wrote in this manner, saying, But what kind of New Doctrine this is, his Works and Doctrine do declare. This is he which taught the breaking of Wedlock, *i. e.* Marriage; this is he which prescribed Laws of Fasting: This is he which called *Peputa* and *Tymium* (pelting

Pari-

Parishes of *Phrygia*) *Jerusalem*, to the end he might entice all Men from every where to frequent thither. This is he which first ordained *Tollgatherers* and *Taxers of Money*; this is he which under pretence and colour of *Oblations*, hath *cunningly invented the Art of Bribing*; this is he *who giveth great hire unto the Preachers of his Doctrine*, that by feeding of the Paunch his Prophecies may prevail. Moreover, he addeth, saying, Doth not the whole Scripture forbid that *a Prophet should receive Rewards and Money? When I see a Prophetess receive gold and silver, and goodly Garments, how can I chuse but detest her?* Again, of another he saith, And besides these, *Themison* also, inflamed with the burning Thirst of *Covetousness*, tasted not of the tart Cognisance of Confession before the Tyrant, but *shuffled himself out of Fetters with much Money*. And whenas therefore he should have humbled himself, yet he all in bragery as if he were a Martyr, *i. e.* one that died for Righteousness sake, after the example of the Apostle, wrote a Catholick, *i. e.* Universal or General, Epistle very presumptuously, to instruct them which believed better than himself, and to exhort them to strive with him for this New Doctrine, and to revile the Lord and his Apostles, and his holy Church.

Lib. 5.

First Inventer of Bribes.

Gives hire to the preachers of his doctrine.

Bribes becometh not prophets.

Again, *speaking of one of their* highly esteemed Martyrs, *he writes in this sort*: And that we trouble not our selves with many, let the Prophetess tell us touching *Alexander*, who called himself a Martyr, with whom she hath banqueted, whom also many do adore, *i. e.* worship

Lib. 5. whose Thefts and other heinous Crimes, which he suffered for, I will not presently rehearse, for they are publickly known and registred. Whose Sins hath he pardoned? Whether doth a Prophet yield theft unto a Martyr, or a Martyr an immoderate Desire of gathering unto a Prophet?

For as when Christ commanded, *You shall not possess Gold, neither Silver, neither two Coats*; those, on the contrary, seek after the Possession of unlawful Substance; for they whom they call Prophets and Martyrs, have extorted Money, *i. e. wrested it from people per force*, not only of the Rich, but of the Poor, the Fatherless and Widows. But if they plead innocency, let them stay and join with us in the issue in the matter, upon this condition, that if they be overthrown, at leastwise from henceforth they will cease to commit the like Sin again. *The Fruits of the Prophets are to be tried; the Tree is to be known by its Fruit.* And that the case of *Alexander* may be known of such as desire it, he was condemned at *Ephesus* by *Aemilius Frontinus*, not for his *Profession*, but *for his presumptuous and bold enterprised Theft*, being a lewd Person: *And then with a false pretence of Christian Profession, seducing the faithful of that place, he was pardoned and set at liberty.*

False prophets covetous.

Note.

Again, in another place, he writeth of their Prophets thus.

If they deny their Prophets to have been Bribers, let them assign it conditionally that if it

be

be proved, they be no longer Prophets. For all the Works of a Prophet are necessarily to be proved. Tell me, I beseech ye, Is it seemly for a Prophet to paint himself in Colours? Is it seemly for a Prophet to smooth himself with the white glittering *Stibium*? i. e. Accursius Stone, which maketh the Skin look very fair, when it is rubbed with it. Is it seemly for a Prophet to pinch and gingerly to set forth himself? Is it seemly for a Prophet to Dice and Cards? Is it seemly for a Prophet to be a Usurer? Let them answer me.

Lib. 5. Chap.

Of Apollonius's Apology before the Senate. Chap. 19.

Apollonius, who was said to be a Christian Philosopher, *i. e.* a lover of Wisdom and Learning, was brought before the Tribunal-seat, *Judgment-Seat*, at *Rome*; and being carefully interrogated of the Judge to render an account of his Faith before the Noble Senate, *i. e.* the Council, he exhibited, *i. e.* gave, or presented, in the presence of them all, a double Apology, *i. e.* a Defence or Speech, of his Faith, in which he suffered Martyrdom, *i. e.* a suffering of grievous torments unto death, for constant perseverance in the Religion. For the antient Decree was of Force, and prevailed among them, that the Christians which were once presented before the Tribunal-Seat, and not revoked, *i. e.* called back again, their Opinions should no more be set at liberty.

A cruel Law against the Christians

Lib. 5. Chap. 23.

A Controversie among the Bishops about celebrating Easter.

Immediately upon this, *Victor* Bishop of *Rome* goeth about to sever from the unity in the *Communion*, all the Churches of *Asia*, together with the adjoining Congregations, as favouring not aright, and inveighing, *i. e.* speaks bitterly, against them in his Epistles, and pronounceth flatly all the Brethren there for excommunicated Persons. But this not pleasing all the Bishops, they exhorted him *to seek after those things which concerned Peace, and Unity, and Love between Brethren.* And one amongst the rest wrote to him, saying, *Neither is this Controversie only of the Day, but also of the kind or manner of fasting; some think they ought to fast one Day, some two, some forty;* and telling the Hours throughout day and night, they count a day. Moreover, he added how that they that were Bishops before *Soter*, of the See which thou governest, *neither did so observe it themselves, neither left they any such Commandment unto their Posterity*; and yet they (though not observing the same Custom) were at unity with them, which resorted to them from other Churches, and did observe the same, although their Observation was contrary to the Minds of such as observed it not.

A division among the Christians when they apostatized.

Their Opinions concerning fasting.

The

The Sixth BOOK OF EUSEBIUS.

Concerning Origen.

THis *Origen*, when he was yet young, bear in his Mind fervent desire of Martyrdom. He exhorted his Father not to Faint, when he was in close Prison. He was of a Child trained up in the Holy Scriptures, and he contained not himself with the bare and called (*i.e.* that which happened by chance, or unpream) reading of the Words, but sought farther, searching the perfect profound understanding thereof. When his Father died a Martyr, he was left an Orphan, *i.e.* one that wanteth Father or Mother; of the years of seventeen. He was also afterwards received of a certain Matron, a gracious Motherly Woman, who was very rich, and also Religious. He was one that detested the Doctrine of Heretiks. He purchased unto himself a Famous Opinion among the Faithful, *Chap.* 2.

Lib. 6. in that he cheerfully embraced, in the heat of Persecution, all the Martyrs, not only of his Acquaintance, but such as were unto him unknown: He visited not only such as were *fettered* in deep Dungeons and close Imprisonment, neither only such as looked for the last Sentence of Execution, but after Judgment given and Sentence pronounced. He was present with the Martyrs, boldly accompanying them to the place of execution, putting himself in great peril oftentimes, boldly embracing them; so that once the *furious* Rage of the *fond* Multitude of the Gentiles (*i. e.* such as did not profess the Faith of Christ, or Heathen) had stoned him to death, *if the divine power of God had not marvehusly delivered him.* Souldiers were commanded to watch about his House, because of the multitude that came to be instructed of him in the Christian Faith.

Nota. *It is said of him, that as he taught, so he lived; that as he lived, so he taught.* When he perceived many Disciples to *frequent* unto him, and that the Charge of the School was now by *Demetrius* the Bishop committed unto him alone, he supposed the reading of Humanity (*i. e.* Courtesie or Pleasant Manners) to be out of Season, and *transformed* the School, as altogether unprofitable, by reason of prophane Literature, to the exercise of godly Discipline (*i. e.* Instruction.) After good advice taken for necessary Provision, he sold the *prophane* Writers, which he had diligently perused, and laid by him, injuring the buyer day by day *four half* [illegible]

Origen *sold his Philosophy books.*

penny of the set Price, wherewith he contented himself. *Lib. 6.*

Of the Martyrdom of Potamaiæna *a Virgin,* Marcella *her Mother, and* Basilides *a Souldier.* *Chap. 4.*

It is said that *Potamaiæna* for the Chastity of her Body, and Purity of Mind, strove very stoutly with her Lovers; and that after she had suffered very much for the Faith of Christ, with her Mother *Marcella*, she was burnt with fire, and consumed to ashes; after Sentence pronounced, *Potamaiæna* was taken and led to *Basilides*, a Souldier of Authority among the Host, to execution. And when the Multitude molested her sore, spitefully handling her with opprobrious, *i. e.* reproachful, Terms; *Basilides* repressed and rebuked their raging Speeches, pitying her very much, and practising great Courtesie towards her. And, on the other side, she approved and acknowledged his courteous Dealings towards her, and bade him be of Good Cheer, &c. When she had done speaking to him, *Pitch seulding hot was poured by little and little over all her Body*, and such was the suffering that this Worthy Virgin sustained. Basilides *compassion*

But not long after, *Basilides* being required by his Fellow-Souldiers to *swear for some occasion or other*, he *refused*, and said *That it did not become him, or it was not lawful for him to swear, for he was a Christian.* At the first he was thought to dally; but when he constantly avou- Basilides *would not swear.*

Lib. 8. ched in, *i. e.* affirmed it boldly, he was brought before the Judge, and there confessing the same, was clapt in Prison, afterwards he was *beheaded and suffered Martyrdom.*

Chap. 13. Clemens *Bishop of* Alexandria, *of the Canonical Scripture.*

The Epistle unto the *Hebrews* he affirmeth to be *Paul's* for undoubted, and therefore written in the *Hebrew Tongues for the Hebrews sakes,* but *faithfully* translated by *Luke,* and preached unto the Gentiles. It is not to be misliked at all, saith he, that *Paul* an Apostle is not prefixed to this Epistle; for, saith he, writing unto the *Hebrews,* because of the ill Opinion they conceived of him, very wisely concealed his Name, lest that at first he should dismay them, *i. e.* astonish them. *afterwards of the Order of the Evangelists, according unto the Traditions of the Elders, he writeth thus:* The Gospels which contain the Genealogies (*i. e. a description of Stocks, Lineages, or Pedigrees*) are placed and counted first. The Gospel after *Mark* was written upon this occasion: When *Peter* preached openly at *Rome,* and published the Gospel by word, many of the Auditors intreated *Mark,* being the Hearer and Follower of the Apostle a long while, and one that well remembred his Words, to deliver them in writing such things as he had heard *Peter* preach before; which thing when he had signified to *Peter,* he neither forbad him, nor commanded him to do it.

Note.

why Mark wrote.

John

John last of all, seeing in the other *Evangelists* the Humanity *of Christ* set *forth* at large, being intreated of his Friends, and moved by the Holy Ghost, wrote chiefly of his Divinity. *Lib. 6. Why John wrote.*

Bishops *were divided about a* Lay-man's *Preaching.* *Chap. 19.*

Origen was intreated of the Bishops to dispute in the open *Church*, and to expound the Holy Scripture, before he was called to the Ministry: Which may evidently appear, by that which they wrote in defence of the fact unto *Demetrius* concerning him, after this manner: *(He laid this down in his Letters, that there was never such a Practice heard of; that there could no where the like President be found, that Laymen,* i. e. such as are not of the Clergy) *in presence of Bishops have taught in the Church.* We know not for what cause he reporteth a manifest untruth, whenas there may be found such as in open Assemblies have taught the People; yea, whenas they were present Learned Men that could profit the People: And moreover, Holy Bishops at that time also exhorting them to Preach; as several might be instanced. Demetrius *answered.*

Diony-

Lib. 6. Chap. 40. Dionysius *Bishop of* Alexandria *reporteth in his Epistle, the Constancy of such as were Martyred at* Alexandria, *under* Decius; *as followeth.*

Dionysius *unto* Fabius *Bishop of* Antioch.

This Persecution was not begun by the Emperour's Edict (*i. e.* Proclamation or Decree) but one whole year before: For there came unto this City a certain Soothsayer, and Inventer of Mischief, who moved and stirred up the whole Multitude of the Heathen against us, and excited (*i. e.* stirred up) them to defend the Superstition of their Native Soil: By whom they being thus provoked, and having won to their side such as were of Power and Authority, to perpetrate (*i. e.* to commit any unlawful thing) all impious Acts, they perswaded themselves, that the only Worship of Devils and our Slaughter was Piety (*i. e.* Godliness) it self. First then, they apprehended a certain Minister, and commanded him to utter Blasphemy; who for disobedience therein, was beaten with Clubs, his Face and Eyes they pricked with sharp Quills; afterwards they led him forth, and stoned him to death.

A Martyr stoned.

Again, they brought into the Temple of *Idols*, a Faithful Woman named *Quinta*, and constrained her to Worship; who contrarying and abhorring their Idols, had her Feet bound together, and by them trailed and lugged all along the Streets, which were paved with sharp Stones;

Heathen Cruelty.

Stones; and withal being beaten against Mill-stones, and sore scourged, she was brought forth to the place and executed. Which being done, they all almost with one accord violently rushed into the Houses of the Religious, and and the wicked led the heady multitude unto their Neighbours Houses, whom they knew to be godly and well-disposed, and they destroyed, spoiled, stole, and bore away the precious Jewels, but the vile, the base, and the wooden stuff they threw out into the Street, and burned it to ashes; shewing forth thereby a Resemblance, or Spectacle of a City taken and ransacked by the Enemy. But the Brethren took it in good Part, and very cheerfully suffered they the Loss of their Goods; much like unto them of whom *Paul* hath testified, so great was the Rage of the Heathen, that there was no way left for us to pass, no not the common High-way, nor any By-passages either by day or night; they cried out all, and exclaimed every where, there was no other choice, but either to utter Blasphemy, or to be drawn and burnt at a Stake. But in the end, this Sedition and Civil War overtook the seditious Persons themselves, and turned upon them the self-same Cruelty, which they before had practised upon us; so that for a little Season we refreshed our selves, their Fury wherewith they raged against us being somewhat abated. But a while after, the alteration of the Imperial Sceptre was made known unto us, which before time had been very favourable unto us, but now discovered great Mischief to ensue. And the

Lib. 6.

not Em-

Lib. 6. Proclamation against Christians

Emperours Edict or Proclamation was proclaimed; and that most dreadful Saying of our Saviour prognosticated (*i. e. foretold*) long before, then took place; That if it had been possible, the very Elect themselves should have been offended.

Then did all tremble and *Quake* for fear; some forthwith of the mightier sort fled away, doubting what would befall them; some of their own accord were carried away with their worldly Affairs, some were perswaded by their Neighbours, and being called by their Names, were present at their profane and impious Sacrifices: Some waxed pale and trembled, not as though they would Sacrifice, but like to become Sacrifices and Oblations (*i. e.* Offerings) to the Idols, so that the whole Multitude derided them; for they seemed manifestly to be timerous both to die, and also to Sacrifice; some went stoutly to their Altars, and affirmed boldly that they never were Christians; some other there were that held with both sides; some fled, and some were taken, whereof divers endured Fetters and Imprisonments: Othersome after long imprisonment, before they came unto the Tribunal (*i. e.* Judgment) Seat, renounced (*i. e.* forsook or denied) their Faith; yea, some denied Christ, after they had endured Torments. But *Julianus* and *Cronion* (who confessed and acknowledged the Lord with a sound Faith) were burned to ashes in the presence of the People, which compassed them round about.

Whenas they were brought forth, a certain Souldier rebuked such as reviled them, where-

fore

fore they exclaimed against him, so that he was brought forth in that great Skirmish for the Christian Faith, and was beheaded. *Lib. 6.*

Dioscorus, a young Man of fifteen years old (with others) were committed. First of all the Judge took the young Man in hand with fair Speeches, as though he were easie to be intreated; afterwards with Torments, as though he were soon terrified; but he for all his perswasion, would neither bow at his Flatteries, or break at his Threats. The rest, after they had endured cruel rending and dis-jointing of their bodily Members, he commanded to be burned with fire: But *Dioscorus* he set at liberty, wondring at his gracious Countenance (which gave a glittering shine) and the wise Answers which proceeded out of his mouth, saying he would grant him longer space to repent and remember himself, for his tender years sake. Moreover, *Nemesion* an *Egyptian* was accused of Theft, whereof, after he had openly purged and cleared himself before the *Centurion* (*i.e. Captain of 100 men*) again he was accused of *Christianity*, wherefore he was bound and brought before the President (*i.e.* a Ruler or Judge.) But the most cruel and unjust Judge delivered him among the Thieves, to be wives more grievously tormented and vexed. *A young Sufferer.*

There stood before the Tribunal-Seat certain Souldiers, and together with them old *Theophilus* his Son, who (when any of the Christians came to hear the Sentence or Judgment, and then was ready to shrink) so struggled that they were ready to burst within themselves; they nodded *Souldiers compassion.*

with

Dio. 6. with their Countenance, and beckned with their Hands, exhorting them to Constancy, with many signs and gestures of the Body; the which when the Multitude in compass had perceived, before that any laid hands on them, preventing their doings, they steps forth before the Bar, and proclaimed themselves to be Christians; so that the President and his Assistants were amazed, and the Christians upon whom the Sentence had past, were thereby emboldened to suffer, and the Judges marvellously afraid. These therefore departed from the Tribunal (i. e. Judgment) seat cheerfully, and rejoyced in the testimony of their Faith, God gloriously triumphing in them.

Chap. 41. Ischyrion martyred by his Master.

Souldiers Zeal.

Many others (saith *Dionysius*) throughout the Cities and Villages, were quartered and dismembred by the Ethnicks (*i. e.* Heathens) whereof for example sake I will rehearse one. *Ischyrion*, being a Noble man's hired Servant, and by Office his *Steward*, was commanded by his Master to do *Sacrifice*, and when he obeyed not, he was contumeliously (*i. e.* reproachfully) reviled. The Heathen Master seeing his Christian *Servant* so constant, persisting in his former Opinions, taketh a great Cudgel in his hand, and beat his Body and Bowels till Breath departed. What shall I say of the multitude of them which wander in the desart, and waste mountains, confumed with Famine and Hunger, and Cold and Diseases, spoiled by Theeves

and

and devoured by Beasts, whose Blessedness and Victories, they that remain alive are able to testifie. These things (Brother) I write not in vain, but that thou mayest understand, what and how great Evils and Mischiefs have happened among us, wherein they know more, which among all others have seen most. *Lib. 6.*

Of Novatus his Heresie and Impiety. *Chap. 42.*

There was a certain Priest of *Rome* that was puffed up with Pride, became himself the Author and Ringleader of his own Heresie: Sect (to wit) of such as through their swelling Pride did call themselves *Katharoi* (*i. e. Puritani*) wherof there was a *Synod* (*i. e.* a General or Universal Assembly) gathered together at *Rome*, of threescore Bishops, besides many Ministers and Deacons. And it was decreed, that *Novatus*, together with such as swelled and consented unto his unnatural Opinion, *repugnant*, *i. e.* disagreeing, or contrary, to brotherly Love, should be excommunicated and banished the Church, *&c.*

It is said, that this *Novatus* longed of old after a Bishoprick; and to the end he might conceal his own peevish Desire, he used the Cloak of Arrogancy, *i. e.* Pride or Loftiness, who chose two men of a desperate Condition to be partakers of his Heresie. These being simple men, not knowing their crafty and malicious Persons, they were abused by such lewd Persons as were suborned, *i. e.* were brought in for false Witnesses, for the purpose; and slew ten

Lib. 6. ten a Clock when they were somewhat tipsie, *i. e.* wanton, or somewhat drunk with Wine, and well crammed with Victuals, were constrained to create him Bishop, with imaginative, or devised and frivolous, *i. e.* vain laying on of Hands, the which craftily and subtilly, not compatible for his Person, he challenged unto himself.

It is said of him, that he being loth to die, and desirous of Life, in the time of Persecution, denied himself to be a Priest: And when he was intreated by the Deacons, and admonished to come forth of the house (wherein he had enclosed himself) and to minister unto the necessity of the Brethren which wanted; he was so far from yielding to the Deacons, that he went away, and departed in a Chafe, saying, *That he would playne longer the Priest*, but addict himself unto another Trade of *Philosophy*. It is said of him, that when he distributed the Oblation to People, that he caused them to swear unto him, *By the Body and Blood of our Lord Jesus Christ, that they would never forsake him.*

Ch. 44. An Epistle of *Dionysius* Bishop of *Alexandria*, unto *Novatus*.

Dionysius *unto the Brother* Novatus, *sendeth greeting: If thou wast constrained against thy will, as thou saist, thou wilt declare the same, if thou return willingly. Thou shouldst have suffered rather any thing, than to have rent asunder the Church of God; neither is the Martyrdom which*

is suffered for not severing and dividing the Church of less Glory than that which is tolerated, i. e. suffered, for denial of Sacrifice unto Devils, yea, in Judgment, it is of far greater Glory. For in the one Martyrdom is suffered for one Soul, in the other for the Universal Church; i. e. the Church in general, or the whole Church. For if thou either perswade the Brethren, or constrain them to return to Unity, this notable Act will be far greater than the Fault that went before; and the one will be imputed, i. e. laid to his charge, the other will be commended: If thou canst not perswade the rebellious and disobedient, save at leastwise thy own Soul. I desire thy Health in the Lord, and thy embracing Peace and Unity. Lib. 6.

The Seventh BOOK OF EUSEBIUS.

Concerning Origen.

Chap. 1. ORigen is said to have suffered much affliction for Christ's sake, being famous, eloquent, trained in the Church even from his Youth up; but through Envy he was brought before the Rulers and Magistrates, and through the despiteful subtilty and crafty Invention of Satan, he was brought into great slander and blemish of Infamy. They say, that the Authors of Iniquity devised that a Man should work the fear; that is, they prepared an *Ethiopian*, or foul Black-moor, beastly to abuse his Body; but he not being willing to away with, neither willing to hear of so horrible an Act, brake out into loud Speeches, and exclaimed at both the things which were given him in choice: Rather than the one, he would do the other.

The

The Choice was, *That either a Black-moor should play the Sodomite with him; or he himself should sacrifice unto Idols: And in the end he consented to Sacrifice*; whereof when they had put *Frankincense* in his hand, they threw it into the Fire upon the Altar. By this means he was by the Judge put from Martyrdom, and also banished the Church. After that, he was intreated by the Priests of Jerusalem, to bestow a Sermon upon the People in the Church; after great intreaty, and in a manner constrained by the Priests, he rose up, took the Bible, opened it, and happened upon this Parcel of Scripture: *Unto the ungodly, said God, Why dost thou preach my Laws, and takest my Covenant in thy mouth?* When he had thus read, he clasped the Book, sate down, and burst out into Tears, together with all the Audience, *i. e.* the Assembly of People, which wept with him. He lived till he was Threescore and nine Years old: And after his Fall, he wrote his Lamentation, out of which I have drawn this following Extract.

Lib. 7. Twothings put to his choice. His Fall.

Psal. 50. He was guilty.

O ye Saints and Blessed of God, with watered Eyes and wet Cheeks soaked in Dolour (i. e. Sorrow) and Pain; I beseech you to fall down before the Mercy-seat of God for me, miserable Sinner: Wo is me, because of the Sorrow of my Heart: Wo is me that my Soul is thus afflicted; wo is me that I am compassed thus on every side, and shut up in my Sin, and that there is no Health in me: Wo is me, O Mother, that ever thou broughtest me forth for a skilful Lawyer, to be over-

Lib. 7. thrown in his unrighteous Dealing; for a religious Man to fall into extream Impiety (*i. e.* Ungodlineſs.) Wo is me, O Mother, which broughteſt me forth a righteous man to be converſant in unrighteouſneſs; an Heir of the Kingdom of God, but now an Inheritor of the Kingdom of the Devil; a perfect Man, yet a Prieſt found wallowing in Impiety; a Man beautified with Honour and Dignity, yet in the end blemiſhed with Shame and Ignominy (*i. e.* Infamy) a Man beſet with many Evils, and choaked with infamous Doings: Wo is me, O Mother, which broughteſt me forth as an high and lofty Turret (*i. e.* Tower) yet ſuddenly turned down to the Ground; as a fruitful Tree, yet quickly withered; as a burning Light, yet forthwith darkened; as a running Fountain, yet by and by dried up.

Wo is me that ever I was bedecked with all Gifts and Graces, and now ſeem pitifully deprived of all. But who will miniſter moiſture unto the Temples of my Head, and who will give ſtreams of Tears unto my Eyes, that I may bewail my ſelf in this my ſorrowful plight (*i. e.* eſtate.)

Alas, O Prieſthood, how ſhall I bewail thee? Alas, O Miniſtry, how ſhall I lament thee? O all you my Friends tender you my caſe, pity my Perſon, in that I am dangerouſly wounded. Pity me, all ye my Friends, in that I am now become an abject Perſon (*i. e.* a Caſt-away, or one caſt down in mind, almoſt deſperate.) Pity me, O ye my Friends, in that I have now trodden under-foot the Seal and Cogniſance (*i. e.* notable

notable Token) of my Profession, and joined in League (*i. e.* Peace, Truce, or Friendship) with the Devil: Pity me, O ye my Friends, in that I am rejected and cast away from the Face of God: It is for my lewd Life that I am thus polluted, and noted with open shame: Bewail me whom the Angels have bewailed; bewail me whom the Saints have bewailed; bewail me, O all ye Nations under Heaven, in that I am fallen from my Glory. *Lib.* 7.

The Lord hath made and engrafted me a fruitful Vine, but instead of pleasant clustered Grapes, I have brought forth pricking Thorns; Bewail me also, for that instead of Grapes I have brought forth Brambles.

Alas, what have I felt, and how am I fallen? Alas, how am I thus come to naught? There is no Sorrow comparable unto my Sorrow; there is no affliction that exceedeth my affliction; there is no bitterness that passeth my bitterness; there is no Lamentation more lamentable than mine, neither is there any Sin greater than my Sin, and there is no salve for me.

Alas that ever I was Doctor, and now occupy not the room of a Disciple: Thou knoweſt, O Lord, that I fell against my Will, whenas I went about to enlighten others, I darkened my self; when I endeavoured to bring others from death to life, I brought my self from life to death: When I minded to present others before God, I presented my self before the Devil; when I desired to be found a Friend and a Favourer of Godliness, I was found a Foe, and a

Lib. 7. Furtherer of Iniquity: When that I set my self against the Assemblies of the wicked, and reproved their Doings, there found I shame and the most pestilent Wound of the Devil: When that I was ignorant and unskilful in the divers slights of strivers which commonly entrap men, I allured and exhorted them to the knowledge of the Son of God; wherefore after much sifting, they promised me, unhappy man, crafty Conveyances to avoid the Subtilty of Satan: But after that I departed from them, the Devil in the same night transformed himself into an Angel of Light, and reasoned with me, saying, When thou art up in the morning, go on, and perswade them, and bring them to God; if they demand ought of thee, if in case they condescend and hearken unto thee, do it, and cease not, staggering nothing at the matter, to the end many may be saved.

The Serpent's subtilty.

And again, the Devil going before to prepare the way, whetted their Wits to devise mischief against me silly Wretch, and sowed in their Minds Hypocrisie, Dissimulation, and Deceit. But I, O unhappy Creature, skipping out of my Bed at the dawning of the day, could not finish my wonted Devotion, neither accomplish my usual Prayer, but wishing that all men might be saved, and come unto the knowledge of the Truth, folded and wrapped my self in the snares of the Devil. I got me unto the wicked; I required of them to perform the Covenant made the night before.

O blinded Heart, how didst thou not remember? O foolish Mind, how didst thou not bethink

think thy self? O witless Brain, how didst thou not understand? O thou Seate of Understanding, where didst thou sleep? But it was the Devil which provoked thee to slumber and sleep, and in the end slew thy unhappy and wretched Soul. He bound my Power and Might, and spoiled me of my Knowledge, he bound my Power and Might, and wounded me, I answered but in word, and became reproachfully defamed: I spake without malice, yet felt a spight. The Devil raised an Assembly about me, and pronounced against me that unjust Sentence; *ORIGEN hath Sacrificed.* O thou Devil, what hast thou done unto me? How hast thou wounded me? I bewailed sometime the Fall of *Samson*, but now have I felt a far worse my self; I bewailed heretofore the Fall of *Solomon*, yet now am *I* fallen far worse my self; I have bewailed heretofore the Scare of all Sinners, yet now have I plunged in them all. *Lib. 7.*

Samson had the Hair of his Head clipped and cropped off, but the Crown of Glory is fallen off from my Head; *Samson* lost the carnal Eyes of his Body, but my spiritual Eyes are digged out. It was the Wilines of a Woman that brought him to his Confession, but it was my own Tongue that brought me to this sinful Fall: And even as he wanted after that the loss of his earthly Possession; so my Tongue having bolted out this wicked Saying, deprived me of the spiritual Gifts, which sometimes have flowed with Heavenly Riches. And even as he being severed from the *Israelites*,

Lib. 4. and cleaving unto Foreigners, endured these things; so I going about to save notorious Sinners, brought my self Captive unto Captives, and the Bond-slave of Sin. Alas, my Church liveth, yet am I a Widdower; alas, my Sons be alive, yet am I barren: Alas, every Creature rejoiceth, and I alone am forsaken and sorrowful: Alas, O Church, wherein I was gladsome: Alas, O Sear, wherein I save full merry: Alas, O Spirit, which heretofore cameſt down upon me, why hast thou forsaken me? I am forsaken, and become desolate, because of the Corruption and Filth of mine Iniquity. Bewail me that am deprived of all Godliness; bewail me, O ye blessed People of God, who am banished from God; bewail him who is bereaved of the Holy Ghost; bewail me that am thrust out of the Wedding-Chamber of Christ: Bewail me who once was thought worthy the Kingdom of God, but now altogether unworthy: Bewail me that am abhorred of the Angels, and severed from the Saints of God: Bewail me for that I am condemned to eternal Punishments: Bewail me, for that I am here on Earth, and now tormented with the Prick of Conscience: And what shall I do I wot not, being thus on every side beset with Misery.

If there be any Man that can, I beseech him now to help me with his earnest Prayers, and with his sorrowful Tears; for now it behoveth me to shed infinite Tears for me great Sin. Who knoweth whether the Lord will

have

have mercy upon me, whether he will pity my Fall, whether he will tender my Perſon, whether he will be moved with my Deſolation, whether he will have reſpect unto my Humility, and encline his tender Compaſſion towards me, who have no taſte nor reliſh of him, but am as the unſavoury Salt. *Lib. 7.*

Now let the Elders mourn, for that the Staff whereto they leaned is broken: Now let the Young Men mourn, for that their School-Maſter is fallen: Now let the Virgins mourn, for that the Advancer thereof is defiled: Now let the Prieſts mourn, for that their Patron (*i. e.* a great Friend) and Defender is ſhamefully fallen: Now let all the Clergy (*i. e.* Biſhop, Prieſts, Deacons, *&c.*) mourn, for that their Prieſt is fallen from the Faith: Wo is me that I fell ſo lewdly; who is me that I fell moſt dangerouſly, and cannot riſe again. *It is ſaid* Origen *gelded himſelf.*

Now all ye which behold my Wound tremble for fear, and take heed that ye ſlumber not, neither fall into the like Crime (*i. e.* Fault or Offence;) but come jointly which have the ſame meaſure of Faith, let us aſſemble together and rend our Hearts, and provoke ſtreams of Tears to guſh out of the Temples of our Heads; I mourn and am ſorry from the Heart root, O ye my Friends, that ever I fell from aloft; I have fallen, and am bruiſed, there is no Health in me. Let the Angels lament over me, becauſe of this my dangerous Fall: Let the Garlands and Crowns of the Saints lament over me, for that I am ſevered from among their bleſſed Aſſemblies: Let the Holy Church

Lib. 7. Church lament over me, for that I am ruinously decayed: Let all the People lament over me, for that I have my deaths Wound. I was constrained of the Holy Bishops to break out into some Words of Exhortation, and taking the Book of Psalms in my hand, I prayed and opened; and I lighted upon that Sentence, the which I am ashamed to repeat, yet compelled to pronounce, *Unto the ungodly said God, Why dost thou preach my Laws, and takest my Covenant in thy Mouth?* But bewail me, and lament this my bitter Sorrow; bewail me who am in like case with the reprobate Jews (*i. e.* Castaways) for that which was said unto them by the Prophet, now soundeth alike in my Ears; What shall I do that am thus beset with many Mischief.

Alas, O Death, why dost thou linger, to wit, that thou mayst spite and bear me malice? O Satan, what mischief hast thou wrought unto me? How hast thou pierced my Breast with thy poisonous Dart! Thinkest thou that my ruine will avail thee any thing at all? thinkest thou to procure unto thy self ease and rest, while that I am grievously tormented?

Who is able to signifie unto me whether my Sins be wiped and done away? whether that I have escaped the Pains which greatly I feared? Who is able to signifie to me whether again I shall be coupled, and made a Companion of the Saints?

Alas, O the Bosom of the Father which I am deprived of! Alas, that I became Partaker with the rich Man of his Condemnation in the horrible

horrible Pit, and partner of his Thirſt, in the bitter place full of ſorrow and heavineſs; why haſt thou broke down my hedge and ſtrong hold? The wild Boar out of the Wood hath deſtroyed me, and the wild Beaſt of the field hath eaten me up; rid me, O Lord, from the roaring Lion. *Lib.* 7.

The whole Aſſembly of Saints do make interceſſion unto thee for me, which am an unprofitable Servant; have me, O Lord, out of the mouth of the ravenous Wolf, and ſuffer me not to become the Sacrifice of Sin, but let down upon me thy Holy Spirit, that with his fiery Countenance he might put to flight the crooked Fiend of the Devil, that I may be brought home again unto thy Boſom; that the Bill of Sin written againſt me may be blotted out; that my Lamentation may ceaſe in the Evening, and receive Joy in the Morning: Let my Sack-cloth be rent aſunder, and gird me with Joy and Gladneſs; let me be received again into the Joy of my God; let me be thought worthy of his Kingdom, through the Prayers and Interceſſion of the Saints, through the earneſt Petition of the Church, which ſorroweth over me, and humbleth her ſelf unto Jeſus Chriſt, to whom with the Father and the Holy Ghoſt, be all Glory and Honour for ever, *Amen.*

Dia-

Lib. 7. Dionyſius *profeſſed that he was profited by reading the Books of the Heretick.*

Chap. 9. *Dionyſius* writeth thus unto *Philemon a Roman Miniſter*, I have read over the Traditions and Commentaries (i. e. *Regiſters*, or *Records*) of *Heretick*s, not infecting my mind with their impure cogitations, (i. e. *unclean thoughts or thinkings*) but profiting my ſelf ſo much thereby, that I reprehend (i. e. *reprove*) them with my ſelf, and deteſt, i. e. *abhor*, them utterly: And when I was brotherly and charitably forbidden by a certain Miniſter, who feared leſt I ſhould wallow in the Puddle of their Malicious writings, whereby my Soul might periſh, who as I thought ſaid the truth, a certain Viſion came to me from Heaven above, plainly commanding and ſaying, *Read all whatſoever cometh into thy hands, for thou ſhalt be able to weigh, to prove and try all, and by this means at the firſt thou came unto the Faith.*

Concerning Valerianus *the Emperour.*

Chap. 6. We have to conſider, how that above all his Predeceſſors, i. e. *thoſe that were in Place or Office before*, he was diſpoſed at the firſt, gentle before all the men of God, meek, friendly-minded; for there was none of all the Emperours, ſo Courteous and Friendly affected towards them, no not they which openly were accounted *Chriſtians*; He at the firſt embraced our men moſt Familiarly, moſt Lovingly, and that openly, ſo that his *Place* was repleniſhed with profeſſors

fessors of the Faith, and accounted for the *Church of God*: Yet afterwards he became so exceeding Cruel and Wicked, that he brought to pass Impure Ceremonies, i. e. *unclean Rites or Customs*, execrable, i. e. *Horrible or Wicked*, Enchantments, and abominable Sacrifices: *He made a Slaughter of miserable Children: He Sacrificed the Sons of Unfortunate*, i. e. *unhapy, Parents: he searched the Bowells of newly born Babes, spoyling asunder the shaped Creatures of God*, as if by such hainous offences he should become Fortunate, so that he became a deadly foe unto the *Catholick*, i. e. *Universal or General, Christian Faith*, under which was raised the Eighth Persecution against the Christians. *Lib. 7.* *Cruel inhumanity.*

Of Dionysius *constancy, and fidelity in the time of Tryaly; of his Banishment and Suffering.*

In as much, saith *Dionysius*, as it is commendable to conceal the secrecy of the King, and Glorious to publish abroad the Works of God, forthwith then will I shew the willfulness of *Germanus* (a Bishop who at times Backbited *Dion*:) I came unto *Æmilianus* with some of the Brethren: And *Æmil.* said not unto me specially raise no Conventicle (*i. e. a small Assembly commonly for Evil*) for this would have been Superfluous, (*i. e. that which is too much*) And the last of all he having recourse unto that which was first, his speech was not of making no Conventicles but that we should be no Christians at all, and commanded me to cease henceforth from Christianity. For he thought that

Lib. 7. that if I altered mine Opinion divers others would follow me. I made him answer neither unreverently nor tediously, *That we ought to obey God rather than Man.* Yea, I spoke with open protestation: *I worshiped God which is only to be worshiped*, and no other, neither will I be changed, neither cease henceforth from being a *Christian*: This being said, he commanded us to depart to a certain Village adjoyning upon the Desert called *Cephro*, afterwards *Dionysius*, with others were brought forth, and *Æmilianus* sat in the Presidents room, and said, I have here signified by word unto you the Clemency, i. e. *gentleness or mercy*, of our Liege and Lord the Emperours towards you.

Nota.

They have granted you Pardon, so that you turn unto that which Nature it self doth bind you unto, so that you Adore, i. e. *Worship* the Gods which guard the Empire, and forget the things which Repugn, i. e. *Resist* Nature: What answer make you unto these? I hope you will not Ungratefully, i. e. *Unthankfully* refuse their Clemency, insomuch as they Counsel you to the better.

Dionysius answered, All men do not worship all Gods, but several men do worship several Gods, whom they think good to be worshiped: *But we Worship and Adore the one God the Worker of all things*, &c.

Then *Æmilianus* the President said, What left is there, I beseech you, but that naturally you adore that your God (insomuch as he is a God) together with these our Gods? *Dionysius* said, *We Worship no other Gods*; To whom *Æmili-*

anus

the President said, *I see you are altogether unthankful, you perceive not the Clemency of the Emperour; wherefore you shall not remain in this City, but shall be sent into the Parts of* Lybia *unto a place called* Cephro; *this place by the Commandment of the Emperour, I have picked out for you. It shall not be lawful for you and others to frequent Conventicles, neither to have recourse, as they call them, unto Church-Yards.* Chap. 7.

Dionysius *and others banished.*

If any of you be not found in that place which I have appointed for you, or in any Conventicle, let him under his peril. There shall not want sufficient Provision; depart therefore whither you are commanded. So he commanded me, saith *Dionysius*, although sickly, to depart with speed, not deferring no not one day. *Afterwards he wrote thus*; Truly we are not absent, no not from the corporal Congregation of the Lord (*i. e.* from some that were of or belonging to the Body;) for, saith he, I gather such as are in the City as if I were present, being indeed absent in the Body, but present in the Spirit. And there continued with us in *Cephro*, a great Congregation, partly of the Brethren which followed us from out of the City, and partly of them which came out of *Egypt*; and there God opened to me a door unto his Word (that was in the place to which he was banished) yet at the beginning we suffered persecution and stoning, but at the length not a few of the *Painims* (*i. e.* Country-men) forsaking their carved Images were converted. For unto such as before had not [illegible] first of all we preached the [illegible] [illegible]

Heathens converted.

Chap. 7. insomuch as therefore God had brought us among them, after that the Ministry was there compleat, he, to wit, *Æmilianus* removed us unto another place, which was thought to be more rough: I hearing we must depart from thence, and knowing not the place whither we were commanded to go, neither remembred I that ever afore I heard it named, for all that, took my Journey willingly and cheerfully. Yet here I will accuse my self; for at the first I fretted and took it very grievously. If Places better known and more frequented, had fallen unto our Lot, it should never have grieved me; but that Place whither I should repair, was reported to be destitute of all Brotherly and Friendly Consolation, subject to the troublesome Tumult of Travellers, and violent Invasion (*i. e.* assault) of Thieves.

Moreover, he relates how *Germanus* peradventure gloried of many Confessions, and could tell a long Tale of the Afflictions which he endured: But what can be repeated on our behalf? Sentences of Condemnation, Confiscations (*i. e.* Forfeiture of their Goods to the Emperor or King's use) Prescriptions (*i. e.* Banishment, or open sale made of their Goods) spoiling of Substance, depotition of Dignities (*i. e.* deprivation of Honour) no regard of worldly Glory, contempt of the Praises due unto Presidents and Consuls, threatning of the Adversaries, the suffering of Reclamations (*i. e.* Gainsayings) Perils, Persecutions, Errors, Griefs, Anguishes, and sudden Tribulations, &c. Yea, there were Men, [illegible] young Men, old Men, Virgins, and old

Christians Sufferings.

old Women, Souldiers and simple Men, of all sorts and sects of People; whereof some *after* stripes and fire, were crowned Victors (*i. e.* Conquerors) some *after* Sword, some other in small time sufficiently tried, seemed acceptable Sacrifices unto the Lord. And yet to this day (said he) the President ceaseth not cruelly to slay some that are brought forth, to tear in pieces othersome with Torments; to consume other with imprisonment and Fetters, commanding that none come nigh them, and enquiring daily if any such Men be attainted (*i. e.* convicted, or proved guilty of some great Crime.) Yet for all that, GOD refresheth the Afflicted with chearfulness, and frequenting of the Brethren. *Lib. 7.* *Nota.*

How Persecution ceased. *Chap. 2.*

When *Valerianus*'s Son got the Supremacy (*i. e.* chief Place, Rule, or Authority) he wrote unto the Bishops, as followeth: The Emperor *Cæsar P. L.* &c. unto *D. P. D.* together with the rest of the Bishops, sendeth greeting: The Benefit of our gracious Pardon we command to be published throughout the whole World, that they which are detained in Banishment, depart the Places inhabited of Pagans (*i. e.* Heathens.) For the execution whereof, the Copy of this our Edict (*i. e.* Proclamation or Decree) shall be your discharge, lest any go about to molest you. And this which you now may lawfully put in ure (*i. e.* use) was granted by us long ago. *The Emperors Edict.*

Lib. 7.
Chap. 13. Marinus *a Souldier suffered Martyrdom.*

The cause was this; There is a certain Dignity among the *Romans* called the *Centurionship*, the which whosoever doth obtain, is called a Centurion, *i. e.* a Captain of a hundred; when the Room was void, the Company called *Marinus* to this Degree; and he being preferred, another came before the Tribunal, or Judgment-seat, and accused him, affirming that it was not lawful, by the antient Laws, for him to enjoy that *Roman* Dignity, *because he was a Christian*, and sacrificed not unto the Emperor, and that it was his turn next to come in place. The Judge being very much moved with this, first demanded what Opinion *Marinus* was of, and when he saw him constantly confessing *himself to be a Christian*; he granted him three Hours space to deliberate, *i. e.* advise or consider. This being done, *Theotecnus* Bishop of *Cæsarea* took *Marinus* in hand with Exhortations, and shewed him the Sword that hung by his side, and pulled out of his Pocket the New Testament, and set it over against the Sword, and bade him chuse whether of these two he preferred or liked best, for the health of his Soul, when he immediately stretching out his Hand, had taken up the Book of Holy Scriptures: Hold fast then, saith *Theotecnus* unto him, cleave unto God, and thou shalt enjoy the things thou hast chosen, being strengthned by him, and get in peace. After he had returned thence, the Crier lifted up his Voice, and called him

him to appear at the Barr, the time granted for deliberation being now ended. Standing therefore at the Barr, he gave Tokens of the noble Courage of his Faith, wherefore in a while after as he was led, he had the Sentence of Condemnation, and was beheaded. *Lib. 7.*

Several Bishops wrote unto Dionysius *Bishop of Rome, and to others, concerning* Paulus Samosatenus, *who was rejected as a Heretick by them.* *Chap. 19.*

They say that neither by Art, Trade, or Exercise he attained unto the abundance of Wealth he enjoyed, but with lewd Acts and Sacriledge (*i. e.* robbing of a Church, or stealing of holy things) by injurious or wrongful and tyrannical oppressing of the Brethren, whom he made to tremble for fear with his guileful gain, and wily promise of hired Patronship, *i. e.* defence or protection, by which subtilty and deceit he gained so much, that Procured the Givers to be liberal, to the end they might be delivered from their Adversaries, and so he turned Godliness into Gain. Neither need we declare how that he being puffed up with Pride, usurped secular Dignities, *i. e.* took into his use contrary to right, worldly Honours and would rather be called a warlike Captain, than a Bishop of the Church, walking stately through the Streets and Market-place reading Letters, and withal openly inditing, maintaining about him a great troop to guard his Person, some going before, and some coming after; so that our Faith and Re-

Lib. 7. ligion ran to great spight, slander and hatred, by reason of his swelling Pride and haughty Disdain. Neither will we rehearse the monstrous Figments, *i. e.* Lyes, which he feigned, his glorious Brags, the ugliſome Spectacles, *i. e.* horrible Sights, he deviſed to amaze the minds of the simple sort. He made for himself a lofty Seat and high Throne, not like the Disciple of Christ, but severed, in shew and title after the manner of the Princes of the World, smiting the thigh with the hand, pouncing the foot-stool with his Feet: If any extolled him not as the use is upon Theaters, *i. e.* places where People sit to behold solemn Games or Plays, with clapping of their Hands, with shouting and hurling of their Caps; if any also both of Men and Women had not skipped to and fro with busie-bodies and undescent obeisance, *i. e.* uncomely Obedience by bowing the knee; if any as in the House of God had behaved themselves honestly and decently, *i. e.* comely or handsomely, the same he checked and all to be reviled.

Who licensed Bishops &c. to preach.

He licensed the Bishops and Ministers of the adjoining Villages and Cities, which honoured him to preach unto the People; the Elders and Deacons which accompany with him know his Wickedness, but dare not accuse him, insomuch as they themselves are guilty of the same Crimes; for he enricheth them, wherefore he is both beloved and honoured of them that gape after the like Gudgeons, *i. e. Gift or Reward.*

We

We know, beloved Brethren, that a Bishop and the whole Order of Priesthood, ought to be a Patern of Good Works unto the common People; neither are we ignorant of this, that many are fallen by reason of the closely kept Women, and many again are subject to suspicion and slander. *Lib. 5.*

The Eighth BOOK OF EUSEBIUS.

Concerning the Peace and prosperous Success of the Christian Affairs, and Calamity which followed after. Chap. 1.

THE Clemency, or Mercy of the Emperors was so increased towards the *Christians*, that they committed the Government of the *Gentiles* to them: And for the great Favour they bore to our Doctrine, saith *Eusebius*, they granted Liberty and Security to the *Professors*

Lib. 8. *Christians honoured.*

of Christian Religion: What shall I say of them, who in the very Palace of the Emperours, and in the presence of Princes lived most *familiarly*. Yea the Bishops of all Churches came to be in great Reverence and Favour among all sorts of Men, and with all Magistrates, who can worthily describe those innumerable Heaps, flocking Multitudes, throughout all Cities and Famous Assemblies, *frequenting* the Places dedicated or appointed unto Prayer; because of which Circumstances, they not contented with the old and antient Buildings (which could not receive them) have throughout all Cities Builded them from the Foundation wide and ample Churches.

But then after that our Affairs through too much liberty, ease, and security, degenerated, *i. e.* turned *out of kind, from* the natural Rule of Piety; and after that one pursued another with open contumely, *i. e. disgrace or reproach*, and hatred; and when that we impugned, *i. e. resisted or assaulted*, our selves by no other than our selves, with the *Armour of Spite*, and sharp *Spears of opprobrious*, *i. e. reproachful*, Words, so that Bishops against Bishops, and People against People raised Sedition, *i. e. discord or strife*: Last of all, when that cursed Hypocrisie and Dissimulation had sworn even to the brim of Malice, *the heavy hand of Gods high Judgment*, after his wonted manner, whilst as yet the Ecclesiastical Companies, *i. e. them of, or such as belonged to the Church*, assembled themselves nevertheless, began softly by little and little to visit us; so that the Persecution that was raised against

Note.

against us took its first original, *i. e.* first beginning, from the Brethren which were under Banner in Camp, whenas we were touched with no Sense or Feeling thereof, neither went about to pacifice God; we heaped Sin upon Sin, thinking like careless *Epicures*, *i. e.* such as are given to excess in Gluttony, that God neither cared, nor would visit our Sins. *Lib. 2.*

And they which seemed our Shepherds, laying aside the Rule of Piety, practised Contention and Schism among themselves, *i. e. division in matters of Religion*; and whilst they aggravated, *i. e.* made things worse and worse by Words, these thing, *viz.* Contention, Threatnings, mutual, *i. e. that which passeth one from another*; Hatred and Enmity, and every one proceeded in Ambition, *i. e. Pride, or immoderate Desire of Soveraignty*, much like Tyranny it self; then, I say, the Lord, according to the saying of *Jeremiah*, *made the Daughter of Sion obscure, and overthrew from above the Glory of Israel, and remembred not his Foot-stool in the day of his Wrath.*

Of Diocletians *Proclamations against the Christians.* *Chap.* 3.

In the nineteenth Year of *Diocletian's* Reign was there Proclamations published, in which it was commanded, That the Churches should be made even with the ground, the holy Scripures by burning them should be abolished, *i. e.* disannulled or destroyed; such as were in Honour and Estimation should be contemned, and *Cruel Proclamation.*

Lib. 8. such as were of Families, if they retained or held the Christian Faith, should be deprived of their Freedom. And such were the Contents of the first Edict.

But in the Proclamations which immediately *followed* after, it was added: That the Pastors, *i. e.* Shepherds, throughout all Parishes, first should be imprisoned, next with all means possible constrained to Sacrifice: Afterwards some endured bitter Torments; others *fainted for Fear*, and at the first onset, or first violent assault, were quite discouraged: Some were tortured and launched with more intolerable pain, some *failed of the purposed End*, some were *found constant and perfect*. Yet the Enemies of Truth triumphed and laboured to bring their purpose to effect.

Chap. 6. *Concerning the Persecution.*

The Persecution against the Christians grew so exceeding great, that some after many Torments endured, were broiled to death; some were hanged, and some were beheaded. And about that time, some of the Emperour's Palace happned to be on fire, and when the Christians were taken in suspicion to be the Authors thereof, by the Emperors commandment the whole Troop generally of all the godly there, at that time was executed, whereof some with the Sword were beheaded; others burned with fire, others carried in a Boat, and thrown into the deep Sea. And such were the practices in the beginning of the Persecution at *Nicomedia*. After

terwards the Emperor commanded all the Pastors throughout every Church, to be imprisoned and kept in hold; multitudes were inclosed or shut up, and the Prisons of old appointed and ordained *for Murderers, diggers of Sepulchres, and rifters of Graves*, were then replenished with Bishops, Ministers, Deacons, &c. so that there was no room in Prison for such as were condemned for hainous Offences. Again, when the *former* Edicts had taken place, there *followed* others, by virtue of which, such as sacrificed were set at liberty, and such as resisted were commanded to be tormented with a thousand kind of Torments. *Lib. 8.* *Prisons filled with Christians*

Concerning the Roman *Empire.* *Chap. 14.*

Before the *Roman* Empire waged Battel against us, saith *Eusebius*, in the space the Emperors *favoured* us, and maintained Peace, it may not sufficiently be declared how prosperously the Commonwealth flourished and abounded with Goodness, &c. And whenas the Empire after this sort increased without offence, and daily was enlarged, they had no sooner removed Peace from among us, but they stirred up Battels as could not be reconciled. Not fully two years after this Hurlyburly, *i. e.* tumult or stir, there was such a change happened unto the whole Empire, which turned all upside down. For no small Disease overtook the Chief Emperour, and bereaved, *i. e.* deprived, him of his Wits: Afterwards the Empire was divided into two parts, the which was never *Note.*

Lib. 8. never remembred to have come to pass before that time.

Not long after *Constantius* the Emperor, passing all others throughout his Life-time in Clemency and Goodness towards his Subjects, when he died his Son *Constantine* supplied his room: In his Life he was most benign among all the Emperors; who alone of all the Emperors in our time governed most gloriously and honourably during the whole term of his Reign, shewing humanity and bountifulness unto all Men, &c.

Chap. 15. *The Dissimulation of* Maxentius.

Maxentius, who exercised Tyranny at *Rome*, in the beginning of his Reign dissembled our Faith egregiously (*i. e.* some time basely) creeping into Credit by flattering the People of *Rome*; and therefore he commanded his Commonalty or vulgar People, to cease from persecuting of the *Christians*, whereby he might pretend a show of Piety, *i. e.* Godliness, and seem tractable and more benign, *i. e. favourable*, than his Ancestors that went before him: But in process of time, he was not indeed found the same which Men took him for, and hoped he would be; for he fell into all kind of Enormities (*i. e.* he went out of rule or measure) omitting no heinous Offence, how detestable and lascivious soever it was unessayed (*i. e.* untried) wherefore all, both high Primates (*i. e.* Archbishops) and inferior People, trembling for fear of him, were oppressed with his intolerable Tyranny; yet

yet neither by silence, neither by suffering this grievous servitude (*i. e.* bondage or base estate) could they be free from the bloody slaughter and imbrued murther of this Tyrant. *Lib. 8.*

Concerning Maximinus, *and his Proclamation in the behalf of the Christians.* *Ch. 16, 17 18.*

It seems his Behaviour towards the Christians was very cruel, and the Persecution long and tedious in his day, which continued for 12 years: He exceeded many in Hypocrisie, Superstition, Idolatry, Oppression, Prodigality, in Drunkenness, Lechery, *&c.* wherefore a plague lighted on him, which took root in his Flesh, and afterwards proceeded even unto his Soul. At length being thus tormented, and lying in this miserable condition, he began to ponder with himself the rash Enterprises he had practised against the holy Worshippers of God: Wherefore returning unto himself, first he confessed his Sins unto God, next calling unto him such as then were about him, he gave commandment, that with all speed they should cease from persecuting the Christians; and that by the Commandment and Decree of the Emperor, they should build again their Churches, *&c.* And his Proclamations were published throughout the Cities, containing a Recantation of these things formerly prejudicial unto the Christians. *Judgment on a Tyrant*

In the third Year of our Persecution under the Reign of *Maximinus*, the second Hurly-burly was raised against us; and the Tyrants Let- *Chap. 22.*

Lib. 7. Letters were then firſt of all brought to *Urbanus*, charging all the People of what Degree or calling ſoever, that they ſhould Sacrifice unto their Gods (the Magiſtrates alſo throughout every City buſily applying themſelves to the ſame) and that the Beadles throughout all the City of *Cæſarea*, ſhould, by virtue of the Preſidents Edict, ſummon the Fathers, the Mothers and their Children, to appear at the Idols Temple; and that the Tribunes ſhould likewiſe out of a Scroll (*i. e.* a piece of Paper or Parchment which might be called a Bill) call every one by his Name; by reaſon whereof, there was no where but heavineſs, ſobbing and ſighing. And *Apphianus* went cheerfully unto the Preſident as he was ſacrificing, and boldly took hold on his right hand, and ſtayed him forthwith from doing Sacrifice, exhorting him thenceforth to ceaſe, and to be no more ſeduced; ſaying moreover, *there was no reaſon that he ſhould deſpiſe the One, and the Only True God, and offer Sacrifices unto Devils,*

Immediately after he was haled of the Preſidents Train as of ſavage Beaſts furiouſly raging againſt him, and tormented over all his Body with many ſtripes, the which he patiently ſuffered; and for a while was clapt in priſon; and afterward was brought before the Judge, and was tortured with many Torments, and was finally caſt into the Sea.

Great

Lib. 7.

Great Persecution against the Christians.

A young Virgin called *Theodosia* coming to Chap. 1.
salute certain Prisoners, she was apprehended, as if she had done some heinous and horrible Offence, and she was haled before the *President*, and he forthwith like a mad man bereaved of his Wits, *scourged her bare sides with bitter and grievous Lashes, and afterwards she was drowned in the Sea.* Afterwards many were condemned to the Mine-Pits:, not for Commodity and Profits sake, *but for Affliction and Misery*; *some burned*; *three Martyrs enjoyned to buffet, if not to kill one another*; *and some were torn of wild Beasts*; *and some of the Christians were gelded, and afterwards condemned to the Quarries*; *and others were condemned grievously, and chastised with Imprisonment and Fetters.* Of which number was *Pamphilus*, of all my Familiars, saith *Eusebius*, my deareſt Friend, a Man who among all the Martyrs of our times, excelled for every kind of Virtue. But not long after this Villany exercised upon *Pamphilus* and others, Vengeance *from above* began on a sudden to take hold on *Urbanus* their persecutor, while as yet he governed in this sort; so that after great shame and ignominy being convinced of hainous Crimes, and horrible Treachery, he was condemned to die; then he whined like a Child, and cried for the help of the whole Nation which he had ruled.

The

Lib. 8.

Chap. 27. The Punishment of 130 Confessors, and of Persecution reviving again, against the Christians.

Not long after there were 130 valiant Champions out of the Country of *Egypt*, Protesting their Faith in Christ and Religion to God-wards, which at the Commandment of *Maximinus*, suffered in *Egypt* the like Torments (*viz.*) *That their right Eyes should be sticked upon the point of a Bodkin, and all to be digged out, and searched to the inner Veins with a hot scalding Iron, and that the left Leg should be Sawn asunder in the Knee-Sinews*: But with these hainous and horrible Treacheries practised against the Noble and Renowned Martyrs of Christ, the great heat of Persecution was asswaged, and the Flame thereof (as it seem'd unto us) by reason of their Blood was quenched, and now Pardon and Liberty was granted unto the *Confessors*, for so the Christians (it seems) were then called of *Thebias*, who were then oppressed with drudgery in the digging of Metals, growing in that Region: And we poor silly *Christians*, went about to recreate our selves in this calm season of quiet peace: but he in whose hand it lay to persecute us, I wot not how, neither by what motion, was again throughly and wonderfully incensed, i. e. *stirred up to Anger* against the *Christians*.

A new Persecution.

Therefore, upon a suddain the Letters of *Maximinus* were sent to raise *Persecution* against us in every Province, whereupon the President and the grand Captain of the Emperors

whole

whole Host gave out Commandments by *Writs*, *Lib. 8.* by *Epistles* and *Publick Decrees* unto the Wardens in every City, unto the Governours and Rulers of Garrisons, unto Auditors, i. e. *Officers of Account*, and Recorders, that the Emperours *Edict* with all speed might take effect: And charged moreover, that withal Celerity, i. e. *Swiftness or Speed*, they should repair and build again the Idol-groves, and Temples of Devils, lately gone to ruine: *And also they should bring to pass that Men and Women, their Households and Families, their Sons and their Servants, together with their tender sucklings hanging at their Mothers Breasts should Sacrifice, and in very deed taste of the Sacrifice themselves*, &c. *Sacrifised young and old.*

These things being come to this pass, and the *Christians* being (as it is most like) altogether dismayed at these sad sorrowful Plunges wherewith they were held: And the *Ethnicks*, i. e. *Heathens* themselves complained, of the Intolerable, and Adsur'd, too too shameful a dealing, for they were cloyed with too much *Cruelty and Tyranny*, and this *lamentable season pursuing every where over our Heads*, the divine power of our Lord Jesus Christ again gave unto these his Champions such valiant Courage of mind, that they set at naught, tread down, and stamped under Foot, all the terrors and threats which the Enemy could devise. *Cruelty of Heathens.*

These therefore of the Faithful *Christians* Linked together in one mind, went unto the *President* as he Sacrificed, and with a loud voice exhorted him, *to reform himself, to revoke his Errour, and to leave his Folly*, affirming there

was

Lib. 8. Courage of the Christians.

was *no other God but he, who was the Author and Finisher of all things*: And being demanded who and what they were, boldly made answer, *That they were Christians*: whereat *Firmilianus* being *vehemently* moved, without any more ado or farther Punishment, commanded forthwith, *They should be Beheaded.*

The Ninth BOOK OF EUSEBIUS.

Maximinus *forbad Assemblies in Church-yards.*

Chap. 2. THis Tyrant who bore Rule in the *Eastern* Parts, would not suffer the Christians to live in peace, no not Six whole Months, but put in Ure every Mischievous Practice, to the overthrow of Peace and Tranquility, first by a certain pretence he goeth about to bar us of our *Liberty* of meeting in *Church-yards*; next, by sending certain *Malicious Men*, he incited, i. e. *stirred up*, and provoked against us the *Citizens* of *Antioch*, that they should buy of him for a great benefit, that he would permit *no Christian at all to dwell within his Dominions.*

Maxi-

Lib. 9. Chap. 2.

Maximinus *waged Battel with* Licinnius *and was overcome, and then Published an Edict in the behalf of the Christians.*

Maximinus became so furious and mad that he broke the *League* made with *Licinnius*, and he raised an *Irreconcilable War*; and in a short space therefore with all might he molested in manner every City, and having gathered all his host together and mustered a multitude of many *Myriads*, i. e. *ten thousands of Souldiers*, he marched to Battle, *trusting in Devils whom he took for Gods*, and was Arrogant, i. e. *proud or Insulting*, because of his great multitude of Armed Souldiers, but he was overcome, and became subject to most vile shame and reproach, and being stricken with rage and madness, he slew many *Priests* and *Prophets* of their *Gods*; Afterwards he ordained a most perfect absolute decree *in the behalf of the Christians Liberty*.

Wherein he said; *That if any were disposed to cleave unto such Ceremonies* (i. e. *Rites, or Customs, or to addict themselves unto the observation of that Religion, it might be Lawful for them without Offence to follow their own will; And that they should be hindred or forbidden, by no man.*

An Edict in behalf of the Christians

Our pleasure is moreover, that without fear and suspition, they should use that service which pleased every man best, wherefore we have decreed to Publish this EDICT, *whereby it may appear manifest unto all Men, that it may be Lawful for them as many as will follow that opinion and Religion, by this our gracious gifts and Letters Patents;*

Lib. 9. Liberty granted.

tents, i. e. Writs, or Commissions from the Prince, *as every one listeth and is delighted, so to use that Religion, which him pleaseth, and after his own manner to exercise the same, besides this also is permitted unto them that they may build places of Prayer for the Lord: Last of all, that this our gift may be the greater we have vouchsafed to decree that also: That if any House or Mannors, i. e.* Farm-Houses without the walls of the Cities, *heretofore belonging unto the Christians Title, by the Commandment of our Ancestors have passed unto the Crown, either presently enjoyed by any City, or otherwise sold or given to any Man for a reward, all these we have Commanded they should be revoked, to the Ancient rights of the Christians, whereby all may have experience of our Piety and Providence in this behalf.*

These words of the Tyrant, not one year being fully past, followed the *Edicts* or Proclamations which against the Christians were *Ingraven in Pillars.* Afterwards he was *smitten of God with a Plague from above,* and his Flesh wasted by an Invisible Fire, so that it consumed and dropped away, and lost all the fashion of the old form, being become like a Painted Image dryed up of a long time; his Eyes passing their bounds, left him Blind; at length he confessed he suffered those things justly, and gave up the Ghost.

A Judgment upon this Persecution.

Fœlix quem faciunt aliena pericula cautum.

Happy is he, whom other mens harms do make to beware.

The

The Tenth BOOK OF EUSEBIUS.

The Heathen were glad of the Christians Success: The Emperor favoured them much.

THE Heathen being delivered and rid of the former Mischiefs, confessed diversly, *That the Only True God was the Defender of the godly Christians*: But unto us there was an unspeakable Joy (saith *Eusebius*) which with incessant Hope did depend upon Christ the Anointed of God. Moreover, the most Puissant, *i. e. Mighty*, Emperors by their often Constitutions, *i. e. Appointments*, published in the behalf of the Christians, have amplified and enlarged the things granted to us by the *free Bountifulness of God*. Unto the Bishops also there came *favourable* Letters from the Emperor; Dignities were bestowed, Summs of Money and Presents were sent them.

Lib. 10.

The Edicts of Constantine *and* Licianius, *touching Christian Religion, and the Liberty thereof.*

Weighing with our selves, said they, that of old the Liberty of Religion was not to be hindred, and every one had licence after his Mind and Will; We have presently commanded, that every one shall handle the holy Affairs at his pleasure, and that the Christians shall retain their Faith of their former Opinion and wonted Service. Whenas with prosperous Success we came to *Milan*, and enquired of the things which made for the Commodity and Profit of the Commonwealth, these amongst many other things seemed expedient, yea, before all other, we purposed to decree; wherein the Reverence and Service due to God is comprised (*i. e.* contained) that is to say, by which we might grant unto the Christians altogether Free choice to embrace what Service and Ceremony pleased them best, to the end the Divinity of the Celestial (*i. e.* Heavenly) Affairs now every where received, might in some part be pleasing unto us, and to all our Subjects.

Liberty of conscience granted.

Then according unto this our Pleasure, we have decreed, with sound and most right Judgment, that Licence any Liberty be henceforth denied unto None at all, of chusing and following the Christian Service or Religion, but that this Liberty be granted unto every one, to addict his Mind unto that Religion which he thinks fit for him, to the end that God may grant unto us his wonted Care and Goodness.

And

And now whosoever freely and firmly is disposed to retain the Christian Religion, let him do it without all molestation or grievance. And because that we have granted Liberty to use their Observance and Religion, if so please any; *It manifestly availeth for the Tranquillity*; i. e. ease and quietness, *of our Times, that every one have Liberty to chuse and worship what God pleaseth him best.* This have we done, lest ought of our Doings seem prejudicial unto any Service or Religion. *Lib.* 10.

And because the said Christians are known not only to have enjoyed the place of their Meetings and Assemblies, but also certain other peculiar (*i. e.* proper) not to every one privately, but belonging by right unto their whole Society; see that thou command all those according unto the Decree mentioned before, to be restored unto the Christians.

Afterwards the Emperor summoned a Synod *i. e. a General or Universal Assembly*, of Bishops to meet at *Rome*, for the uniting and reconciling of the Churches; for it seemed unto him very grievous, that there should be found in his Provinces, a multitude of People prone, *i. e.* inclining unto the worse, and disagreeing, *and that among Bishops there should be variance.* *A Synod called.*

Money granted unto Ministers by the Emperor. *Chap.* 6.

Constantine the Emperor unto *Decilianus* Bishop of *Carthage*, sendeth greeting: Inasmuch as it pleased us to administer something for ex-

Lib. 10. pences sake, unto some certain Ministers of the approved and most Holy Religion, throughout all the Provinces of *Africk*. I have signified unto *Ursus*, that he should cause three thousand Poles of Silves (*i. e. certain Weights, one containing 222 pounds and six ounces, the other weighing 208 pence*) to be told unto thy Fidelity.

And forasmuch as I understand that some troublesom Persons were supposed to pervert by some lewd Corruption, to People of the most Holy and Catholick (*i. e.* Universal) Church; wherefore if thou perceive such Men to persist in their Folly, without any more ado have recourse unto the Judges, and make them privy thereof, that they consider of these as I charged them when they were present.

Chap. 7. *A Copy of the Epistle, by the which the Emperour freed the Bishops from paying Tax or Tribute.*

We greet you, most Honourable *Anilinus*: Because it appeareth diversly, that if the Religion wherein great estimation of Holiness is maintained be set at nought, great danger will ensue to the publick Affairs: And again, if the same be orderly handled and maintained, great Prosperity and special Felicity (*i. e.* Happiness) will follow unto the *Roman* Empire, and the Affairs of all Men, the Goodness of God exhibiting (*i. e.* giving) the same. It seemed good unto us, that those Men which labour in this godly Religion, with due Holiness and diligent Observation of this Law, shall receive Recompence of their Travels: Wherefore our Plea-

sure

sure is, That they of the Province committed to thy charge, whom we commonly term Clergy-men (*i. e.* Bishops, Deacons, and Priests, &c. be wholly free and exempt (*i. e.* free from any Service or payment) from all publick Burthens, lest by any errour or curled swerving they be withdrawn from the Service due unto God, but rather may occupy themselves about their profession, without any molesting at all; who, while they perform the great Ministry of the Holy Worship, do seem to profit very much the publick Affairs. *Lib.* 10.

Licinnius's *Cruelty towards the Christians.* *Chap.* 8.

Afterwards *Licinnius* began to imitate the Wickedness and Impiety of cruel Tyrants, and secretly endeavoured by little and little to impugn, *i. e.* resist or assault, the Saints under his Dominion, *who never molested or endamaged his Empire*, neither hurt him any kind of way at all: Yet by his Injunctions commanded, *That no Charity by any man should be extended towards them which were afflicted in Prison, neither Compassion should be had on them, which in Fetters were like to perish with Famine; neither was it lawful for any to be honest, or to practise Charity towards their Kinsfolk*, whom they were bound to pity, even by the Law of Nature. The Law was indeed shameful and cruel, and far from a Good Nature; unto the which there was a penalty annexed, *That such as had shewed Compassion, were punished alike with them unto whom they had been merciful; and such as had shewed*

Lib. 10. *any Kindness towards them, were fettered, imprisoned, and punished alike with the afflicted.* Such were the Constitutions (*i. e.* Decrees or Appointments) of *Licinnius*. So that the flattering Presidents, to gratifie the mischievous Tyrant, tormented some without cause that had done no evil, as if they had been Murtherers; whereof some endured a strange Death, their Bodies being cut in small pieces as Butchers do use, and after this cruel and horrible Spectacle, thrown into the bottom of the Sea, to become Food for Fishes.

But in a short time after, *Licinnius* was overcome by *Constantine*, who favoured the Christians, and restored unto them external Peace.

The End of the First Part.

A SUMMARY,

Or brief Hint of the Twelve Perſecutions

Suſtained by the Ancient Chriſtians:

With a compendious Paragraph upon the ſame; and a Catalogue of the *Synods* and *Councils* which were after the Days of the Apoſtles: Together with a Hint of what was decreed in the ſame; as alſo the Judgment of ſome Wiſe Men concerning ſuch Convocation.

LIKEWISE

An Appendix of ſome obſervable Things concerning the *Chriſtians* which lived about a Thouſand and Four hundred Years ſince; with whoſe State, Principle, and Condition, is parallell'd the Suffering Chriſtians of this Age.

PART II.

Qui eſt Crucianus, non eſt Chriſtianus.

He that beareth not the Croſs of Chriſt, is no Diſciple of Chriſt.

For unto you it is given in the behalf of Chriſt, not only to believe on him, but alſo to ſuffer for his ſake, Phil. 1. 29.

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PART II.

How from the beginning the Enmity of Satan hath been great againſt the Reghteous and Innocent People of God.

OF a truth, *he that is born after the Fleſh, perſecuteth him that is after the Spirit*; and that irreconcielable *Enmity* which God (after many Tranſgreſſion) put *betwixt the Seed of the Woman, and the Seed of the Serpent*, hath in all the ages of the World, appeared in Satans Inſtruments againſt the Righteous and Harmleſs People of the Moſt High, who ſince the Fall have ſuffered through many Generations: And it is obſerved, how that when the Adverſary of Mankind had got poſſeſſion in *Cain* (*Adam*'s firſt Son, *Gen.*4.1,8.) that then did *Cain* riſe up againſt his Brother *Abel*, and ſlew him: And this ſame Adverſary is he, who hath been *a Murtherer and a Lyar from the beginning*, who until this day hath retained a place in the Hearts of *Cain*'s Poſterity; and one remarkable Token whereby he might be known in all Ages hath been *Perſecution*. And after he had gotten Dominion in Mans Heart, *the Wickedneſs of Man became great in the Earth, and the Imaginations and Thoughts of his* *Gen.6.5.* 12, 13.

his Heart were evil continually; ſo that the Earth came to be corrupted, yea to be filled with violence. And then did the Wicked and Ungodly often offer violence unto the Juſt and Righteous, even as the wicked *Sodomites* did unto juſt *Lot*, whoſe Enmity was not only againſt him, but alſo againſt the *Angels whom he had entertained*, Gen. 19. 5.

And likewiſe this Adverſary of God and good Men, had gotten place in the Hearts of *Joſeph's* Brethren, who conſpired together to ſlay him; but they not being ſuffered of the Lord to do that, *they caſt him into a Pit in the Wilderneſs*.

Gen. 37.

Moreover, it appears that Satan (*i. e.* an Adverſary or Devil) had a poſſeſſion in *Pharoah*, and in the *Egyptians*, who did much perplex and afflict the Righteous in thoſe days; for they were grieved with them, and therefore did they make the Lives of the Righteous bitter with hard bondage, *&c.*

Exod. 1. 12, 14.

Again, the Enmity of this Adverſary was great in many of the Potentates of the Earth, againſt the People of God in the days of old, as appears in ſundry Places of the Old Teſtament. And it may be obſerved, how that when they that were called the Lords People departed from his Counſel, that then this Adverſary got place in them alſo; which plainly appeared by their murmuring againſt the Lord, when they were wroth over his Servants, and cried out, *Stone them with ſtones*, &c. *Numb.* 14. 10.

Again, this Adverſary of God, and of good People, got poſſeſſion, yea dominion in the Sons of *Belial*; who beſet the Houſe of him that enter-

entertained *the way-faring Levite*, and intended to have ſlain him.

Again, we may ſee how that when *Saul* departed from the *Counſel of the Lord*, then did the Evil Spirit of this Adverſary enter into him; and then commanded he his Footmen to *ſlay the Lord's Prieſts*; and although they would not do it, yet *Doeg ſlew fourſcore and five of them upon one day*, 1 Sam. 22. 17, 18.

Again, the evil perſecuting ſpirit of this Adverſary appeared alſo in *Jezebel*, *Ahab's* Wife, who ſtirred up the Elders and the Nobles to procure two falſe Witneſſes againſt *Naboth*, to teſtifie falſly againſt him, as if he had *blaſphemed againſt God and the King*; and the People of the City being leavened with the aforeſaid Spirit, *they carried him out of the City, and ſtoned him to death.*

Again, when the *Iſraelites* were departed from the Lord, then did the Enmity of this Adverſary of God and all Goodneſs appear in them, which manifeſted it ſelf by the wrath and indignation which appeared in them againſt the Prophet *Jeremiah*, *whom they caſt into Priſon*, and againſt *Zechariah*, whom they *ſlew betwixt the Temple and the Altar*. Yea, ſo mightily did the Enmity of Satan's perſecuting Spirit prevail over them, *that in the end they killed and crucified thoſe whom God ſent among them, and ſcourged them in their Synagogues, and perſecuted them from City to City*, Mat. 23. 24, 25. *Jer.* 37.

From theſe few Examples which I have here alledged, it doth moſt plainly appear, that Satan, this Adverſary of God, of the Creation, and

and of Mankind, hath of old had a mighty Enmity againſt the Righteous, yea before the coming of the *Meſſiah*, of whom the Prophets that were ſlain teſtified; and it is manifeſt, *that it was his perſecuting Power and Spirit which appeare in* Cain, *in* Joſeph's *Brethren*, *in the* Sodomites, *in the Sons of* Belial, *in the* Egyptians, *in* Saul, *in* Jezabel, *and in the* Jews: And the ſame Enmity hath often appeared in the ſame perſecuting Power and Spirit of this old Adverſary againſt *the True Chriſtians* ſince the coming of the *Meſſiah*; which may more clearly appear from that which followeth.

WHen the *Jews* had crucified the *Lord of Glory*, then did they raiſe a terrible Perſecution againſt the *Apoſtles*, and that under
John 18. 31. preſence of *Religion*; yet they fought to conceal their Blood-thirſtineſs, through their carrying on their wicked Deſign by the *Romiſh Authority*; for they ſaid expreſly, *It was not lawful for them to put any Man to death*; yet in the mean time they could *hale them before their Councils*, where the High-Prieſt was Preſident, and there did they Judge and Condemn the Chriſtians, as they had done Chriſt; and afterwards they delivered them to the Earthly
Acts 24. Powers, to be puniſhed according to their Sentence; calling the Chriſtians the *Sect of the Nazarites*; and ſaid they ſet the whole World in an uproar, and ſought to annihilate (*i. e.* to bring to nothing) the Law of *Moſes*, whereupon they preſently got the help of the rude Multitude to perſecute the Chriſtians, and

that

that under Pretence of defending of Religion.

Note, Are not the true Christians now called a Fanatick Sect? And are they not accused for making uproars and tumults, when they are as free from such things as the Christians were in the Days of the Apostles; who were not only accused for making Uproars, but also for setting the Law of *Moses* at nought, even as true Christians now are falsly accused for making void the Scripture, and of setting it as nought; whereupon many now suffer about their Religion (by such as pretend to defend and propagate it) even as the ancient Christians did then under the *Jews*, who resisted the Spirit of Truth, and the holy Men that spoke as it gave them utterance; and being filled with an evil Spirit of Malice and Enmity against the Lord and his Truth, they whipped the Apostles, and haled *Stephen* before their Council, and procured false Witnesses against him. And when *Stephen* in his Answer laid open their Wickedness, they were pricked at the Heart, and gnashed their Teeth at him, and stopped their Ears, and run forceably upon him, and stoned him to death. And after that, a mighty *Persecution of the Christians* arose, insomuch that they came to be scattered throughout the Land of *Judah* and *Samaria*. *Acts* 6. *Acts* 8.

After that the Jews did bring much suffering upon the Christians, against whom their indignation was great, and especially against *Paul*, whose life they earnestly sought after, and sometime did they *stone him*, and sometime they did *whip* *Acts* 13. 50. *Chap.* 14. *Chap.* 17.

whip him, and often were they moved with envy againſt him and the Brethren, and upon a time, took unto them certain lewd Fellows of baſer ſort, and gathered a company and ſet all the City upon an uproar, and aſſaulted the Houſe of *Jaſon*, and drew him out with others of the Brethren unto the Rulers of the City, crying *They that have turned the World upſide down are come hither alſo, and theſe all do contrary to the Decrees of* Cæſar.

Note. Hath it not been ſo of late in *England*, that when the true Chriſtians have come to one of their Friends Houſes in a City, ſome evil affected perſon or other, hath gathered a company of Rude People, and have haled the Innocent out of their Friends Houſes, when they have been edifying and building up one another in the moſt Holy Faith: So that oftentimes the *Anti-chriſtians* have behaved themſelves like the Unbelieving *Jews*, and through their Tumultuous Uproaring have they cauſed the peaceable and harmleſs to ſuffer, when they who were Guilty have gone free.

Moreover, the profeſſing *Jews* manifeſted their envious Spirit againſt *Paul*, when they ſtirred up the People and laid hands upon him, crying out; *Men of* Iſrael *help: this is the Man that teacheth all Men every where, againſt the people, and the Law and this place*; And all the City was moved, and all the People ran together, and they took *Paul*, and drew him out of the Temple, and had him before their Council, and accuſed him to the Governor: but when they could not prevail, neither by Righteouſneſs

nor

nor by Violence, then did a Company of them bind themſelves by an Oath, neither to eat nor to drink until they had killed *Paul*. Thus much concerning the Jews.

Note, Since that the Goſpel hath been preached again in the Power and Demonſtration of the eternal Spirit, ſome Cities in *England* have been as in Uproars, where the true Chriſtians have ſo preached the Goſpel as before mentioned; and at the ſame time they have been accuſed for teaching People againſt the Scripture, and for incenſing of them againſt Magiſtracy and Miniſtry, yea againſt their Laws and Diſcipline; and thereby have ſome Profeſſing Antichriſtians, ſtirred up the rude Rabble ſhamefully to intreat the good Chriſtians, who at this day are found in the footſteps of the ancient ſuffering Chriſtians.

Object. But ſome will ſay, Who doſt thou call the True and Good Chriſtians, whom thou doſt at this time parallel with the Ancient Chriſtians? We know not whom thou meaneſt, nor do we know whom thou calleſt the Antichriſtians; thou mighteſt do well to inform us a little.

Anſw. I call them the True or Good Chriſtians, who walk in the Light of the Lamb, who follow him through Honour and Diſhonour, through evil Report and good Report, who bear his daily Croſs without murmuring, who do unto others as they would be done unto, who renounce the vain Cuſtoms of the World, and forſake the frivolous Traditions of Men, together with the hidden things of Diſ- *Who are Chriſtians*

honeſty; who are truly contented in ſuffering when they are therein exerciſed, and that for the exerciſe of their Conſcience in matters pertaining unto Religion, who for Conſcience ſake cannot *Swear*, becauſe their Maſter forbids them, nor pay Tithes, becauſe their Lord is come who ends the firſt Prieſthood that took Tithes, and is become their Prieſt, unto whom they could freely give Tithe, Sacrifice, Oblations, *&c.* But theſe that be external he wills not, therefore do they freely offer that unto him, which they are ſure he will not reject nor deſpiſe, to wit, a clean, contrite, and broken Heart, *&c.* And they who live godlily and unreprovably, as becometh right Chriſtians, ſuch I do call Good and True Chriſtians. And forasmuch as I find the People (who in contempt are called QUAKERS oftner than Chriſtians) in the Light of the Lamb, in his Doctrine, and in the Practices in which the antient Chriſtians were exerciſed, therefore it is meet that they now ſhould be called *The Good or True Chriſtians.*

Pſal. 51. 16, 17.

Who are Antichriſtians.

And for the *Anti-Chriſtians* (*i. e.* Oppoſers of, or Adverſaries to true Chriſtianity) ſuch I call ſo, as are found profeſſing Chriſtianity in words, but deny it in works, as ſome that profeſſed in Words *they knew God, but in Works they denyed him*; ſo they that profeſs to be Chriſtians, and live in all manner of Unchaſtity, they by their Works deny that which they profeſs in words, and ſo are not worthy to be called *Chriſtians*, while they are found in that which is againſt, or contrary to, Chriſtianity, in

Tit. 1. 16.

in which thousands of persecuting false Christians are found; and therefore do I call such *Antichristians.*

How the Ancient Christians suffered by the Heathen; and how true Christians now suffer by the same Spirit of Enmity and Persecution, which is entered into the false Christians, alias Antichristians.

The First Persecution.

WHen that the *Jews* were bereaved of their Power by the *Heathen*, and that the time was expired wherein they had so cruelly used the People of God, nevertheless the Christians were not therefore freed from suffering, for they were therein exercised under the Heathens Power, and *Nero* was said to be the first Tyrannical Emperour that persecuted the Christians; it was called the first Persecution, because it was under the Emperors Power, and it began in the year 66, after the Birth of Christ, and at that time was chiefly within the City of *Rome*: About that time did People begin to accuse the Christians, with all manner of Wickedness, and to esteem them as Reprobates, because they did not honour the Gods. *Baron.* 66 *num.* 1.

Note, Have not the true *Christians* suffered in *England*, under the sundry Powers that have been

of late, even as the Antient Chriſtians ſuffered under the *Jewes*. And it appears that when the *Jewes* were deprived of their Power, then did the *Heathens* Perſecute the Chriſtians; And did not both *Protectors* and *Parliaments* perſecute the Innocent when they were in Authority? but ſince they have been deprived of the power, and turned out as the *Jewes* were, when the *Gentiles* came to have the preheminence, hath not the *King* himſelf become Guilty of their Sin in perſecuting or ſuffering the Innocent to be perſecuted within *his Dominions*; And hath not all manner of Evil been ſpoken of them, and they been accounted unfit to live in either *Kingdom* or *Commonwealth*, and that chiefly becauſe they could no more honour that Proud and Ambitious Spirit which is gotten up in the hearts of Men, then the Antient Chriſtians heretofore could honour the *Gods* of the *Heathen*?

The Second Perſecution.

IN the Year of our Lord 93. did the ſecond *Perſecution* begin under the Emperour *Domitianus*, under whom ſeveral were put to Death, and about the ſame time was the *Apoſtle John* Baniſhed unto the Iſland *Pathmos*, where he Wrote his *Revelation*; In thoſe days the *Chriſtians* were ſo little *eſteemed*, that the People called them *Cobler, Weavers, Combers of Wool, Illiterate and exceeding Ruſtick, or Clowniſh, yea ſuch as knew no good faſhions.*

Origen *Lib.* 13.

Note. Have not ſome of the true Chriſtians been

been put to death of late in *New England*? and have not many of them suffered the spoiling of their Goods, and their Bodies to be cast into Prison, to be Whipt, and shamefully intreated by the *Anti-Christians*, and that about their Religion? And have not many of the true Christians been in derision called *Coblers*, *Taylers*, *Weavers*, *Plowmen*, &c. So little esteem have the true Christians now among the Children of this World, as the Antient Christians heretofore have had among the Children of Men. *Christians vilified as formerly.*

The Third Persecution.

IN the Year 102. did the third *Persecution* begin under the Emperour *Trajanus*, who tho' he was called a good *Emperour*, did nevertheless Persecute the *Christians*, out of Humility to the *Gods*, in which Persecution several *Bishops* were put to Death, as the *Bishop of Rome*, the *Bishop of Jerusalem*, &c. And at that time the *Bishop of Antioch* testified, *That Sufferings made us like unto Christ, who had suffered for us himself, preparing a way through suffering unto Eternal Life*: About the same time did a Governour Write unto the Emperour in the Christians behalf, whereupon the Emperour wrot, *That they should seek no more of them, but those they had in Prison should they put to Death.*

Note. Without Controversie the *Bishop* or *Pope of Rome*, must needs be much degenerated from that State in which those *Bishops* then were; forasmuch as he now (*by that Power*

through which they were put to death) doth put others to Death about their *Religion*, for which they then suffered *Martyrdom*: From hence it may be observed that the Bishops now, which persecute tender Consciences about Religion, are found rather in the Footsteps of the Heathen, then in the condition of those Bishops that suffered *Martyrdom*: Moreover in these latter days the Lord hath stirred up some at times to speak a Word, or to Write a few Lines in the behalf of the true Christians unto them in Authority, whereby their hearts have been so far moved and reached, that they have done something in order to the mitigating of the Sufferings of the Innocent, who at this day share with their Brethren in the Fellowship of the Suffering of the Gospel.

The Fourth Persecution.

Baron. An. 164. Num. 2.

IN the year, 164. was the fourth Persecution of the Christians, which arose under the Emperour, *Marcus Aurelius* and *Lucius Verus*, in which *Polycarpus* Bishop of *Smyrna* was put to Death, who had been a *Disciple of* John, and had been many years in the service of the Lord, as he himself acknowledged: About the same time was *Julianus* put to death at *Rome*, in whose time the Christians were accused *for having a Fleshly conversion one with another*, which he marked to be *Love* by their willingness to *Die*, and thereby he coming to be Converted, became an Eminent Teacher of the Christians.

Euseb. l. 4. c. 16.

At

At *Lyons* in *France* did there go forth a *Proclamation, That the Christians might not dwell in their Houses, nor that they must not converse upon the Streets, nor shew their Faces*; which being Impossible for them to perform, their sufferings became exceeding great; and in the mean time some of the Slaves gave out that the Christians lived in *filthy Lasciviousness* among themselves: In this Persecution there was one *Lucius* put to Death, for reproving the Judge for puting the Christians to crueller Deaths then any other Transgressors.

Note, Though the true Christians now are Vilified and Falsly accused by *Anti-Christians* as the ancient Christians were in former Ages, yet wise men can see their Innocency, and therefore do they love them in their Hearts, and some time some have been Convinced, by beholding the *Patience*, *Long-suffering*, and *Innocency* of the *Innocents* in these latter days: who now some time do suffer the loss of their *Liberty*, and the spoyling of their *Goods*, if not *Banishment*, either by vertue of *Proclamations*, or of *Decrees*, or of *corrupt Laws*, which true Christians now can no more observe and obey, then the antient Christians observed the aforesaid *Proclamation* of the King; and this hath been evident, that sundry of the true Christians in these later days have died in Prison [as some did in the aforesaid *Persecution*] where they Sealed their Testimony with their Blood, as many have done before them: And sometimes it hath hapened that Affliction hath been added to the Bonds of some of the true Christians, when they have

Christians now are in the same mind as formerly.

told a *Judge* or an *Inferior Officer*, that Malefactors have had more freedom and liberty then they, and more favour shewn them, by such as were in place of Trust; and this hath been manifest enough in many parts of the Nation as is well knowd to many.

The Fifth Persecution.

Baron. An. 200. *Num* 2.

IN the year 201. did the fifth Persecution begin under the Emperor *Severus*, which was hence in part occasioned (to wit) when the Emperor had a War, and had gotten the Victory, the Christians kept themselves *Still*, without making tokens of Joy, with *Fires* or *May-polls*, or other *Triumphs*, according to the manner of the *Heathen*: Whereupon they accused the Christians out of Envy, as if they had despised and hated the Emperour, and the rather, because the Christians would not *Swear by his Fortune*: Again, they reported that the Christians *blew out their Candles in their Meeting in the Evenings*, and that they did behave themselves unseemly one towards another, so that the Christians were despised of (almost) all: Something to this purpose *Tertullian* rehearseth, saying, The *Heathen* accused the *Christians* of Meeting together to Sacrifice a Child, and after they had taken away his Life in a Barbarous Superstition, that then they committed Incest, (i. e. *Carnal knowledge betwixt near Kindred*) they also added, That the *Christians* had Doggs which served to overthrow the *Candles*, and loosing all

Tertul. 30. *pag.* 127.

shame

shame in taking the Lights from them, and covering their Actions under the vaile of Darkness, Emboldened them to seek the use of Ungodly and Sacrilegious (i. e. *Abominable*) pleasures.

Again, (said he) The *Christians* were accused of *Sacriledge*, (i. e. *an abusing of Sacraments or Holy Misteryes*) for they did not Solemnize with the *Heathen* the days they Feasted on in Honour to the Emperours with all kind of Beastly Ceremonies, Repugnant (i. e. *contrary*) to the Christians Modesty, Chastity, and Purity.

The antient Christians would not go to any Ceremonies.

In those days it was a manner among the Christians not to go to any *Comedies or Stage-Plays*, for they understood, *that if they did forsake the Devil and all his Works, with the World, that then they must forsake Comedies and Stage-plays*: Moreover the Christians said, We renounce (i. e. *resign or refuse*) your *Shews*, as we condemn their divers *Originals* by the knowledge we have, that they are *effects of Superstition and Idolatry*, &c.

Note. Doth it not from hence plainly appear, that the Tokens of *Triumph* which are used by *Anti-Christians* in *England*, are *Heathenish Inventions and Traditions*, in which many have been found of late who profess themselves to be Christians: Did not many of our *English* People [who glory so much of Christianity] make *Bone-fires* [so called] set up *May-poles*, and *In*, and *With* such like *Heathenish* Inventions, Tryumph when the *King* was Proclaimed, when he came to *London*, and when he

Heathnish inventions.

was

was *Crowned*? And did not then the true Chriſtians that Feared the Lord, keep themſelves *Still* and *Quiet*, like unto the antient Chriſtians? And were not they judged to be Enemies to the *King*, and Deſpiſers of him, becauſe they did not run with the Multitude to the like exceſs of Vanity: But renounced their *Idolatrous Superſtitious Shewes*, which many did not only produce upon the times before mentioned, but which are produced by *Popiſhly* affected *Antichriſtians* upon their *Popiſh Holy* [but rather Prophane] *Days*: and upon their *Mayor Days*, even like unto the *Heathen*, whoſe manner was to ſet forth ſuch vain *Shews* upon the days on which they Feaſted, in whoſe practiſe the *Antichriſtians* are now found, who alſo are offended as the *Heathen* were, when they that fear the Lord do not obſerve their days and times, which they, or the *Heathen* have appointed to be Solemnized, which ſometime they ſpend in Voluptuouſneſs, Fulneſs, and Exceſs, with all kind of Beaſtly Ceremonies, (as *Tertullian* well calls them) which are now indeed as diſagreeing and contrary to Chriſtians Modeſty, Chaſtity, and Purity, as the Ceremonies were, which the *Heathen* joyned the Chriſtians to obſerve.

Moreover the true Chriſtians have been the rather ſuppoſed to be Evilly affected to the *KING*, and to be deſpiſers of him, becauſe they can no more take the *Oaths of Allegiance* (i. e. *Obedience of* a Subject to his Prince) and *Supremacy* (i. e. *chief Authority*) then the Chriſtians heretofore could ſwear by the Emperours Fortune, for the true Chriſtians now are of *Baſilides*

silides mind, who said, It did not become him to swear, because he was a Christian, neither would it become them now to do that which their Lord and Master hath forbid, who said, Swear not at all. Euseb. *l.* 6. *ch.* 4.

Again, Have not the true Christians been also upbraided with such false Accusations, as if they put out their Candles and did behave themselves uncivilly in the Evening Meetings; but let such as have thus falsly accused them see in whose steps and practise they are found.

Moreover it appears, that it was the practise of the Heathen to have *Comedies*, or *Stage-Playes*, but the Christians manner then, was not to go to them, and behold it is not the manner now of Antichristians to have *Comedies*, but the manner of the good Christians is not to come at them, except it be to bear a Testimony against them; wherefore may not even little Children judge, that they who have their *Comedies* for their pastime, at set times and appointed places, that such are in the nature and practise of the Heathen, who derided the Christians and said; Their pleasures were not the Christians, and therefore they had Reason to reject the things which pleased them as they said; even as Anti-Christians now reject Piety and Godliness which pleaseth the true Christians, who have pleasure in the Lord, and not in Unrighteousness, in which the Apostatized Christians now take pleasure, as the Heathen herefore have done. *The Heathens pleasures were not the Christians.*

The

The Sixth Persecution.

IN the year 237. did the Sixth Persecution under the Emperour *Maximinus* arise, who partly out of Envy to his Kinsman *Alexander* (who had been favourable to the Christians) did persecute the Christians: In which persecution there were many put to death; For the *Heathen* in those days were so spiteful against the *Christians*, that when there was an *Earth-Quake*, or a *storm*, or the like, they laid the blame upon the Christians, saying, Their Gods were Angry, because their Honour went to nothing through the Christians; This Emperour did not Raign very long, therefore did this Persecution cease the sooner.

The Honour of the Gods decayed.

Note. The same spirit of Envy which was in the *Heathen*, hath often appeared in the *Anti-Christians*, against the true Christians in these latter days, who have boren a faithful Testimony against the vain Honour of false Christians, which must be brought to nothing by the Power and People of God, even as the Honour of the Gods, of the *Heathen* was brought to nothing, by the *Antient-Christians*, who could *not bow* to the Gods of the *Heathen*, no more then the true Christians now, can bow to the corrupt wills of Ambitious and unreasonable men, and though the Innocent suffer therefore for the present, yet for their sakes, will the Lord shorten the days of the Wicked, as he did the days of that Persecuting Emperour.

The

The Seventh Persecution.

IN the year 253. did the Seventh Persecution arise under the Emperour *Decius*, who with Excessive Cruelty did Persecute the Christians, In this Persecution several of the Bishops were put to death and such as were the chief among the Christians did they torture with many Torments, and the Houses of the Christians they Plundred, and that which the *Plunderers* did not esteem that they burned; In this *Persecution* many suffered *Martyrdom*, some being Burned, some Beheaded (Women so well as Men) some being whipt to death, and some Souldiers (for Incouraging these *Martyrs* in their Suffering) were put to death; In this Terrible Persecution several departed from the Faith for fear of the Torments, yet afterwards came to be restored again, the Suffering of the Christians was great under this Emperour, but his days were also shortened, for he had not Raigned two years but was caught in a *Whag of Mire*, where he met with a check or Reproof for his cruelty.

How some fell from the Faith, in the time of Tryal.

Note. Thus it appears that the Christians that lived Godly in *Christ-Jesus*, suffered Persecution, according to what the *Apostle* hath said; 2 *Tim.* 3, 12. And many now that live Godly and Righteously do suffer not only the Imprisonment of their Bodies, but also the Spoyling of their Goods, which have been Spoyled both by *Priests* and People, who have sometime (as it were) Plundred their Houses for their dishoneſt gain, and they have shewed themselves in their carriage

riage and behaviour to be liker unto the *Heathen* then the ſuffering Chriſtians; who ſuffered their Houſes to be Plundred, but we do not Read that they then Plundred the Houſes of any, but with patience ſuffered the Plundring of their Goods, and in this patience and long Suffering are the Chriſtians (that are ſo not in Name only, but in Nature) found, in theſe Perillous times.

Again, have not ſome Souldiers been turned out of their places, yea and brought into ſuffering for countenancing and favouring the Sober, Innocent, true Chriſtians, among whom ſome for fear of Suffering, may in ſome reſpect deſert the Truth, as ſome faithleſs ones among the ancient Chriſtians did; yet we know certainly there are a Remnant that cannot bow their knee to *Baal*, but would chuſe rather to die the death which many ancient Chriſtians ſuffered, then they will forſake the Lords Truth, or Tranſgreſs his Righteous Law, by breaking his commands.

The Eighth Perſecution.

IN the year 259. did the eighth Perſecution ariſe under the Emperour *Valerianus*, who put forth a Proclamation againſt the *Chriſtians*, wherein he forbad their Meetings, and when this *Proclamation* or *Order* was not obſerved, then did there follow a great *Perſecution* of the *Chriſtians*, in which there was very many put to death, and ſome were Baniſhed, and they con-

converted of the Heathen in the place to which they were Banished; but the Emperour under whom the *Christians* thus suffered, did not go unreproved for his cruelty, for he was taken Prisoner by the King of *Persia*, who made use of him for a Foot-stool when he got up upon his Horse, *&c.*

Note. Hath it not happned so in *England*, that by the Kings *Proclamation* the Meetings of the true *Christians* have been forbidden? And when that, they observed the Kings *Proclamation* no more then the antient *Christians* observed the Emperours; hath not a great Persecution followed? have not many of the Prisons he filled with them, partly because they could not *Swear*, and partly because they continved their *Meetings*, when they were forbidden by the Kings *Proclamation*, as the Religion of the *Christians* was forbidden by the Laws of the *Heathen*; and therefore did the *Heathen* with much rigour pronounce these words unto the Christians, *Your Religion is forbidden by the Laws* &c. And did not *Anti-christians* the like, when they abused them in their Meetings, and broke them up with much Violence; did they not also pronounce these words with much Rigour, *Your Meetings are forbidden by the Kings Proclamation*, &c.

Tertul. Apol. pa. 19.

And forasmuch as the true *Christians* now have chused rather to suffer Bonds and Imprisonment, yea the spoyling of their Goods, and what not? then they would renounce the Faith, deny their Religion, or forsak the Assembling of themselves together; it doth therefore appear

pear that the ſame mind is found in them now, which was heretofore in the antient *Chriſtians*, who chuſed rather to ſuffer the loſs of their Lives, then to forſake him, for whoſe cauſe they ſuffered; yet we ſee their Perſecutors did not always go unreproved; Oh! that other *Kings*, *Princes*, and *Magiſtrates*, would take warning from that which happened to theſe Perſecuting Emperours.

The Ninth Perſecution.

IN the year 273. did the ninth Perſecution ariſe under the Emperour *Aurelianus*, but this Perſecution was not ſo great as the other, becauſe he was cut off by death ſoon after he had determined the ſame: yet in this Perſecution was *Felix* the Biſhop of *Rome* put to Death, with ſeveral others here and there in divers places.

Note. Often doth the Lord fruſtate the purpoſes, and Determinations of ſuch as conſpire Miſchief againſt his People, yea have we not ſeen ſundry Powers overturned in *England*, and *Parliments* broken up, and *Councels* (if not *Committees* alſo) ſhattered to pieces, when they have been determined to do Wickedly? ſo that ſometime they have not had power to bring that forth which they had Conceived and brought to the Birth, ſo mightily hath the Lord confounded their *Conſpiracies* and brought their devices to nought, and this the true Chriſtians have concluded to be the Lords doing, which they

they have beheld, and which thing hath been indeed marvelous in their Eyes.

The Tenth Persecution.

IN the year 302. begun the Tenth Persecution, which was so great, that it exceeded all that had been before it, not only in cruelty, but in continuance, for it continued 12 *Years*, *Eusebius* (who lived at that time) Writes of it at large in his *Ecclesiastical History*; saying, it was occasioned through the freedom of the Christians, who were come into great Reputation, and were put in places of *Office*, to Rule in Countrys and Cities, but through their prosperity and voluptuousness, Brotherly Love came to decrease, *Haughtyness* and *Pride* got up, and in stead of the worship of God, an insolent authority begun to get up in the Church of the Christians; And at that time the Emperour *Diocletianus* gave forth a *Proclamation*, wherein he commanded that all the Christian Churches should be pulled down, and the Holy Scriptures Burned, and that the Christians should be turned out of their places, with other such like things.

After that there came another Order that they should cause the chief of of the Church to offer unto Idols, or else they were to be put to death, then did they begin to Rack, Torture, and put to death such as resisted, and some were constrained to offer.

This Persecution begun as a little Sparke,

but it spread over the whole Church, and the Persecution was so hot and great that the Persecutors themselves were troubled if not wearyed; In *Syria* there was so many of the Christians in hold that their *Prisons* were filled with them, and with joy they went unbound to their death,

Prisons fill'd with Christians

Eusebius Writes how that many of the Christians had their *Ears* cut off, and their *Noses* slit, and other of their *Members* were cut off also, but they who caused it to be thus done unto the Christians, did not escape the *Hand* of the Lord, For *Diocletianus* who had endeavoured to root out the Name of Christians, did nevertheless see in his *Old Age* that the Christians flourished, at which he was troubled and killed himself; and *Maximinianus* another Persecutor, was terribly perplexed with Pain in his *Bowels* and other *Misery* which came upon him, the Hand of the Lord was heavy upon others, who had Persecuted the Christians, yea and some was made to confess that they had deserved the *Judgement* from the Hand of the Lord.

Note. As the Christians were then much prejudiced by their external Prosperity, and Preferment, so have many Thousands been Since; And (it's like) the most of the Sects that are yet in being among the Christians may experience something of this (to wit) that their great external liberty, and Prosperity in the flesh, with their Promotion and Preferment in the World hath been a great Snare unto them, as it was unto the Antient Christians, who afterwards felt the Chastizing hand of the

Lord, and if all wanton Persecuting Christians in *Europe* and all the World over felt the same, it might (I am perswaded) be good for the humbling of them, who have exalted themselves higher then ever the Lord exalted them; and so are become Haughty and insolent, the Brotherly Love being Extinguished, and so have set up an *Usurpation* of Authority in matters of Religion, concerning the Worship of God; But Oh, will not the Lord visit for these things, will he not avenge his *Saul* of such *Hypocritical* Anti Christians, who are now found Persecuting and shamefully intreating the Lambs of God, with whom in those latter days *Prisons* have been filled, and some of them have had their Ears cut off, and the Lives of others have been taken away, and that by professing [but Persecuting] Christians who have run on in their Blind Zeal in Persecuting the Innocent and Harmless Christians; and sometime the remakeable hand of the Lord hath been upon their Persecutors, though others have not laid it to Heart, yet they that have felt it, have Mourned under it, and therefore true is that saying.

Qui ante non cavet, post dolebit

The Eleventh Persecution.

IN the year 316 did the Eleventh Persecution of the Christians arise, under the Emperour *Licinius*; who formerly had been inclining to the Christians and a favourer of them, yet af-

terwards did he Imitate the Wickedness and Impiety of other *Tyrants*, for he by his Injunctions gave Commandment, that no Charrity should be extended to the Christians, for they that shewed them favour were to be Punished like the rest. In this Persecution the Bodies of some were cut in small pieces and thrown into the *Sea*, for to feed the *Fish*: And the flattering Presidents to gratify this *Tyrant* Tormented such as had done no Evil, even as if they had been Murtherers, but when the Emperour *Constantine* could bear his Wickedness no longer he made War with him and overcame him, then did this Persecution cease, by whose means also the Christians lived in External Peace and Tranquillity, but after this Peace there ensued Wars and deadly hatred among the Christians themselves.

Sozo. 1. l. ch. 2.

Note. Many were the Tribulations of the Antient Christians, during the time of these Persecutions whereof I writ, howbeit it is very like that then true Brotherly Love abounded among them, and that they had a perfect fellow feeling of one anothers Sufferings, for their Hearts was bound up in the bond of Love, while they were kept in the unity of the Faith, and exercised together in the fellowship of the sufferings of the Gospel; But when these profitable *Chastizments* ceased, and that they who succeeded in the places of those Persecutors became the great Friends and Favourers of the Christians, so that they thereby came to enjoy external Peace, ease in the Flesh, and liberty in the outward; How soon then did they Entertain

tertain Prejudice and Evil surmizing one against another, how then did they begin to rend and tear one another, and that often about their *Bishopricks*, an *Benefices*? How then did they run into Sects, heaps, and Partys, and how did they weary the Emperour [their special Friend] with their complaints one against another; and with the perpetul strife, and division that superabounded among them? To demonstrate these things at large, would require a greater Volum then I intend to make at this time, and particularly to prescribe them would ask more time then at present I have to spend about this matter, yet thus much I may avouch or boldly affirm, that in those days many evils crept in among Christians, which unto this day could not be totally excluded root and Branch; And about that very time when the Church was thought to Flourish most of all, did many hurtful Weeds and degenerat Plants took rooting, which have much more thriven and grown among the Anti-Christians, then the Seed of the Kingdom, which Seed hath been so overgrown and overtopt, that, that little which yet thereof remains, is as hard to be found now in the Children of Men, as Faith will be to be found upon the Earth at the coming of the Son of Man.

How evils crept in amongst the Christians.

Luke 18. 8.

The Twelfth Persecution.

IN the year 362 did the Twelfth Persecution arise under the Emperour *Julianus* the Apo-

state (*i. e.* one that revolted from true Religion who had been accounted a Christian, but was an Hypocritical dissembler, and counterfeited a *Monkish* life, who being sent into *France* by the Emperour to make War with the *Barbariani*, and obtaining some notable Victories was afterwards Proclaimed *Emperour* by the Souldiers, and then did he set wide open the *Temples and Idol-groves*, and Sacrificed to Pictures and Intituled himself an *High Priest*.

Then the *Pagans* at *Alexandria* stomaked the Christians, and that the more, because they went about to disclose unto the World the *Pagan Pictures*, to the end their fond *Ceremonies* might be derided of all Men: Whereupon they Boyled within themselves for Anger, and took what first came to their Hands, set upon them, and Slew of them every kind of way, so that some were run through with *Swords*, some others *Brained* with *Clubs*, other some *Stoned* to Death, some *Strangled* with *Halters* about their Necks; in the end (as commonly it falleth out in such hurly burlies) they held not their Hands from their dearest Friends; for one Brother sought the other Brothers life, one Friend fell upon another, yea the Parents put their Children to death, and so be sure, the one cut the others Throat.

Sozom. l. 3 c. 2.

Moreover the Emperour *Julianus* gave out a *Proclamation*, that such as would not renounce the Christian Faith should Warfare no longer in the Emperours Palace, likewise that all should prepare themselves to *Sacrifice*, and that no Christian should bear office in the common

chap. 11.

Wealth;

Wealth; For their Law (saith he) forbiddeth the use of the Sword unto such as deserved death, and therefore they are not fit to be Magistrates.

Afterwards he devised a certain slight to wring Money from the Christians, for he set a great fine upon the Heads of such as would not *Sacrifice*, and the *Tax* was very grievous and duly demanded of the Christians; Then did the Heathen insult over the *Christians*, and the Governours of *Provinces*, supposing now that it was High Tyde for them under colour of the Emperours Religion to make up their Bagges, vexed the *Christians* far sorer then the Emperours Proclamation bore them out, demanded greater *Tax* then they were sessed at, and some time *Tormented* their Bodys. *chap.* 29

The Emperour understanding of their doings winked at them, and answered the Christians, which complained unto him in this sort, it is *your part when you have injuries offered unto you, to take the same patiently, for so your God commanded you.*

The Emperour made a Law that the Christians should not be trained up in prophane Literature (*i. e.* learning, or cunning, *Grammer Writing*) for (saith he) seeing they have the gift of utterance so readily, they shall easely be able to overthrow the quirks of *Logick* wherewith the Gentills (*i. e.* Heathen) do uphold their *Doctrine &c.*

Note. As this Apostatized Emperour *Julianus* exceeded many of his Predecessors in Subtilty and Wickedness, even so have many Apo-

ſtarized profeſſing Chriſtians, exceeded the common ſort of Ignorat People in Hypocriſie and Craftineſs, in Deceipt and Spiritual Wickedneſs, ſo that the Sufferings of the true Chriſtians have been very great under ſuch, as they were, under this Emperour *Julianus*, and as theirs are at this preſent; whoſe Sufferings are augmented oftentimes through the Covetouſneſs and Cruelty of Inferiour Magiſtrates, whoſe Wickedneſs now is not only wincked and connived at, but Tollerated and Countenanced by their Superiors: Hath not this been appearent enough at ſundry times in *Engliand*, where the chief Officers have been privy to the unjuſt and illegal proceedings of their under Officers, and yet they have paſſed it by, as if it had not been worthy of Reproof; in the mean time the Innocent, Harmleſs and true Chriſtians they have ſuffered the ſpoyling of their Goods, and that becauſe they would not *Swear*, nor *Pay Tythes* to an Hireling Prieſt, nor be conformable to the *National way of Worſhip for Conſcience ſake*, no more then the antient Chriſtians could Sacrifice, or Uphold the Worſhip of the Heatheniſh Gods, for the refuſing of which they ſuffered as before mentioned, but it was indeed by and under the Heathen, who did neither owne nor profeſs the Doctrine of Chriſt, like as the antient Chriſtians doe, who in many things are found as much out of it, as the Heathen were, and ſo conſequently rather in the practiſe of the Heathen, then in his Doctrine, who ſaid, *Love your Enemies, Bleſs them that Curſe you, do good to them that hate you, and Pray*

How the Wickedneſs of Officers are Tollerated.

Pray for them which Disdainfully use and Persecute you. Math. 5. 44. But this Doctrine is little more regarded by some Anti-Christians, then by the Heathen themselves, whose manner was to uphold their Doctrine by quirks of Logick, even as the Priests do now, for when they cannot uphold their Doctrine, and maintain their Religion by Spiritual Weapons, then will they betake themselves unto their quirks of Logick, and when they are Insufficient for them, then do they ordinarly make their addresses unto them in Authority, for to crave their help and assistance, but this was not the practise of the ancient Christians, neither is it the matter of the true Christians now, but the custom of the Anti-Christians, who are found in the practise of the Heathen.

How the Priests help themselves with the Quirks of Logick.

I have read, how that when the *Nicene Counsel* was Sommoned, which consisted of above three hundred Bishops, besides the Priests, Deacons and others which were heard to be numbered, the *Logicians* busied themselves, propounding against divers others certain preambles of Disputation, and when divers were there drawn to disputation, and allured as it were by bait; a *Lay-man* (that is not one of the Clergy, who was of a *simple and sincere mind*, set himself against the Logitians, and told them thus in plain words, *That neither Christ nor his Apostles had delivered unto us the Art of Logick, neither vain Folacies* (i. e. crafty devises) *but an open and plain mind to be preserved of us with Faith and good Works.* Afterwards the Logitians quieted themselves and held with his Sentence.

Socrat. li. 1. c. 5.

Christ nor his Apostles the Author of Logick.

Note.

Note. Thus we ſee that this Art of Logick (in which the Heathens were very expert, and by the quirks of which they upheld their Doctrine was not approved of by all the ancient Chriſtians, tho is begun to creep in amongſt them when they Appoſtized, but by ſome it was reſtified againſt then, as it is now, by the true Chriſtians, who are in the life and power of Godlineſs, which was before this Sophieſtical and deceitful Art was, by the quirks of which, Perſecutors have upheld their Doctrine, and by the quirks of it, Perſecutors do uphold their Doctrine; but ſo did not Chriſt, nor his Apoſtles, nor the ancient ſuffering Chriſtians, neither doth the true Chriſtians now, who abide in the Light and Doctrine of their Lord and Maſter, who is King of Kings, and Lord of Lords, bleſſed for ever more.

The Hiſtories do relate, that in theſe twelve Perſecutions which were againſt the Chriſtian Church, the Blood of about five hundred thouſand was ſhed; and that among all theſe that ſuffered, there was not one that by Weapons revenged himſelf, but patience was their Armour, and thereby did they conquer the ſeverity of the Emperours: *Relig. Vryh. Lib.* 1. *Fol.* 198.

Note. Therefore ſuch Chriſtians now as ſuffer patiently for Righteouſnes ſake, without reſiſting or revenging themſelves by violence with carnal Weapons, are rather found in the Spirit and Practiſe of the ancient Chriſtians, then revengeful perſecuting men, who are commonly called Chriſtians, yet do not only do wrong to their

their Brethren and Fellow Creatures, but are also found revenging themselves of the wrong done unto them by others, contrary to the Doctrine of the Apostle, and contrary to the Practise of the ancient Christians, in which Doctrine and Practise the true Christians are found.

Thus have I very briefly run through these twelve remarkable Persecutions which were Sustained by the Antient Christians under the *Heathen.*

Here followeth a short Relation of some Persecution, which was by some false Christians after they were Apostatized from the Faith, and Patience, Love and long Suffering, which the true Christians retained while they abode in the Doctrine of their Lord and Master.

THE first Persecuting *Christians* were called *Arians* from one *Arius* a Priest at *Alexandria*, a Man very skilful in the subtilties of Sophistical Logick, who reasoned thus, saying, *If the Father begat the Son, then had the Son which was begotten a beginning of Essence; hereby it is manifest (said he) that there was a time when the Son was not, and the consequent to follow necessarily, that he had his Essence of nothing.* When he had with this strange kind of Doctrine concluded and laid down this position, he provoked many to reason hereof, so that of a small spark

Socrat. Lib. 1. Ch. 3.

ſpark a great Fire was kindled; And for the debaring of this, with a controverſie that was in the *Church* about the Feaſt of *Eaſter*, was the *Nicene Counſel* Sommoned; And when the *Arians* had got the Emperour on their ſides, then did they ſet up themſelves and did boaſt of the *Emperours Religion*, and by force of Arms did they Inſtal (*i. e. Conſecrate*) one *Lucius* an *Arian* in the Biſhoprick at *Alexandria*; And they laid hands or *Peter* that before was Biſhop and clapt him in Priſon, and the reſt of the *Clergy* the Baniſhed, ſome unto one place, and ſome unto another; And horible Acts was committed afterwards againſt ſuch as inhabited the reſt of *Egypt, by Impriſoning of ſome, Tormenting of others, Exileing* (i. e. *baniſhing*) *of the reſt*; then did the world begin to favour the *Ariens* much, and after the Emperours Edict (i. e. *Ordinance or Proclamation*) was Proclaimed, the Houſes of the Righteous in the Deſert were ſpoiled, overthrown and cruely beaten to the ground; the armed Souldiers ſet upon the ſilly and unarmed People (*who ſtretched not out a Hand for their own defence*) and ſlew them miſerably: The Hiſtory ſaith, That the manner of the Slaughter was ſo Lamentable, that it cannot ſufficiently be manifeſted unto the World.

A perſecuting Biſhop ſet up.

The Chriſtians defend not themſelves.

And when the *Emperour Valens*, had by Law ordained that Perſecution ſhould be raiſed againſt all that maintained the Faith *of one Subſtance*, then was many brought before the *Bar*, many clapt up in *Priſon*, others diverſly *Tormented, for they vexed them with ſundry Puniſhments which led a Peaceable and quiet Life, and many*

of

of them were set at nought, Scourged, Spoyled of their Rayment, Fettered in Prison, Crushed with Stones, Beheaded with Bloody Swords, Shut up in the Desert, covered with sheep and goats Skins, destitute of aid and succour, grievously afflicted wonderfully troubled with the Adversary, many wandred in deserts and dangerous ways, they hid themselves in Mountains, in Denns, in Caves, and hollow Rock's; These afflictions they suffered for their Faith, and for their Works; After that these notable men through their invincible patience and sufferance had overcome the sundry and manifold torments: *Lucius* (that Persecuting Bishop) perswaded the *Captain* to exile the *Father and Ring Leaders* of these Religious Men, and they were Banished into an Island, where there was not a Christian, yet it is said, That they converted both Priest and People unto the *Christian Faith.*

The calamity of the Faithful.

Socra. lib. 4. ch. 19.

When the World favoured the *Arians* in this sort, they set up themselves, they crowed insolently over the *Christians*, *they Scourged, Reviled, Imprisoned, and laid upon them all the grievous and intollerable Burthens they could devise*; The true *Christians* being thus oppressed with extream dealing went unto the Emperour, besought of him, that if not altogether, yet at least wise, he would ease them of some part of their troubles: but he was their deadly foe and the cause of their calamity; for when eighty of the *Clery* were sent in the name of all the rest to him, to open their grief unto him, and they certified unto him the injuries which they sustained at the hands of the *Arians*: he, altho'

The cruelty of false Christians

he

The Emperours Hipocryſie.

he was very much incenſed againſt them, yet concealed he his diſpleaſure until that privily he had commanded his *Lieutenant* to lay them in hold, and to puniſh them with Death: And then he made them believe that he would Baniſh them the Country, which they ſeemed to take in good part, and they going Aboard and taking Shiping, as if they were to be conveyed into Forrain and far Countries: but the *Lieutenant* charged the *Marriners*, that when they came in the main Sea, they ſhould ſet the Ship on Fire, ſo that dying in that ſort they ſhould have none to bury them, and ſo they did, and in the end, the Ship, with the *Chriſtians* that were in her, were conſumed to Aſhes, but it is reported that this horrible act was not long after revenged, for immediately the Land was Plagued with a ſore and lamentable Famine.

Again there was a certain man called *Moſes*, who led in the deſert the *Monaſtical* (i. e. *Solitry or Comfortleſs*) trade of life, but for his Zeal, Faith and Godlineſs, and for the ſtrange Miracles wrought by him, he was Famous among all men: And a certain Queen called *Mavia*, required of the *Romans* this *Moſes* to be her Biſhop. *Moſes* therefore was taken from the *Wilderneſs*, and ſent to *Alexandria* for *Orders*, and when *Moſes* was come in the preſence of *Lucius*, the Perſecuting Biſhow before mentioned, he refuſed to receive *Orders at his hands*, reaſoning with him in this ſort: *I think my ſelf unworthy of the Prieſtly Order; yet if it be for the profit of the Common wealth that I be called unto the Function, truly thou* Lucius *ſhalt never*

Socra. lib. 4. ch. 29.

lay

lay hand upon my Head, for thy right hand is imbrued with Slaughter and Bloodshed. Then *Lucius* said again, that it became him not so *contumeously* to revile him, but rather to learn of him the *precepts* of Christian *Religion*; Moses answered, *I am not come now to reason of matters of Religion, but sure I am of this, that thy Horrible Practises against the brethren, prove thee to be altogether void of the true principles of Christian Religion; for the true Christian striketh no Man, fighteth with no man: for the servant of God should be no fighter: But thy deeds in exileing of some, throwing of others to wild beasts, burning of some others, do cry out against thee: yet are wee surer of the thing we see with our eyes then of these we hear with our ears*: This happened in the year of our Lord 272: In which time it came to pass that *the Meetings of the Christians were forbidden*: And upon a certain time there was a *Woman* that went very zealously with her Child towards the Meeting of the *Christians*, and being asked of the Judge whither she was going, she replyed and said, *to the meeting of the Christians, to die there a Martyr with this Child*: with which Answer the Judge was so Smitten that he ceased Persecuting. *Ruffin lib. 11. ch. 8.* *The courage of a Woman.*

In the 1035 did *Berengarius* with the Bishop *Bruno* in *France* begin to teach against *Infants Babtizm, and Transubstantiation* (*i. e. a changing of one substance into another, as the Papists Imagine the Bread and Wine to be changed into the Body of Christ, through, or after Consecration,* which Doctrine begun presently to spread it

self

Bar. *An.* 1050. *Num.* 1. self through *France and Germany*; against which *Pope Leo* IX. held two *Synods* in the year 1050 one at *Rome and* another at *Vercle*, in which the opinion of these two were Condemned.

In the year 1126 did *Peter de Bruſius* teach against *Infants Babtizm*, *Tranſubſtantiation*, *praying for the dead* and ſuch like things, which he Preached near upon twenty years, and finally Bar. *An.* 1116. *Num.* 6. becauſe of this Doctrine, was he *Burned*: for then was the *Pope* begun to follow the Foot ſteps of the *Arrians*, in Perſecuting men to death for their Religion, though it was not the practiſe of the Apoſtles.

Bar. *An.* 1145. *Num.* 3. In the year 1139 did *Arnaldus* teach againſt *Infants Babtiſm*, *Tranſubſtantiation* and other things, but the *Pope Innocentus* the Second, commanded him to be *Silent*, fearing leaſt he ſhould ſpread this Doctrine much; There was *Anno.* 1148. *Num.* 11. one *Peter Abailardus* of the ſame opinion: And to this opinion many of the *Clergy* were brought, inſomuch that *three Popes* had enough to do, one after another, to reduce them to their *Superſtition*: Afterwards this *Abailardus* was apprehended and *Burned* to aſhes in Rome.

Moreover there aroſe ſome who ſuffered themſelves to be called *Apoſtolical*, becauſe they ſaid they walked in the footſteps of the Apoſtles: *They rejected Infants Babtiſm, the Purgatory, praying for the dead, and calling upon the Saints with other of the Romiſh Ceremonies, they alſo rejected the prieſts that led a Sinful Life*; Theſe were called *Unlearned Blockiſh Clowns*.

In the year 1176, There was a People raiſed up in the province of *Albi* in *France*, whoſe opinion

opinion was (as *Baronius* writes) *That Infants Baptism was not necessary to Salvation; That an unworthy Sinful Priest, could not administer the Sacrament, that none should be Bishops except they were unreprovable, that men should build no Churches to the Honour of God, nor to the Honour of the Saints, and that it was unlawful to Swear, neither would they receive the Doctors Interpritations.* These people (saith *Baron*) were taken into the protection of some *Princes and Rulers*, against whom the *Pope* made War because they would not Persecute them, and expel them out of their Country. *The Popes Cruelty.*

In the year 1178. The *King of France* and the *King of England*, observing how these People did daily increase; They concluded together per *force of Arms* to expel them out of their *Coasts*; But changing their mind, they first laboured to convert them by the *Clergy*: And to that end was there many *Bishops* and learned men sent to convert these (whom they judged to be *Heritickes*) by their *Sermons*: but withal they sent several men with their *Clergy*: that in case they with their *Sermons, reasons and Arguments could not overcome them*, that then the other should fall upon them and drive them out. And when the Bishops with their *Traine* were come to the City *Toulous*, where the aforesaid People were; They ingaged the Citizens by an *Oath* to discover them they knew to be of this People. And among the rest there was one *Peter Moranus* discovered, and being examined he made a confession of his Faith freely, and therefore was he presently condem-

ned for a *Heritick*, and all his goods were *Confiscated*, with his sumpteous House in which he had holden *Meetings*, and part of it was demolished: But this Faithless *Peter* when he saw this *Storm*, begun to fear and begun to be sorrowful seemingly, and begged forgiveness; And it was granted him with this condition, that one *Bishop* with another man should whip him, he going naked and barefoot towards the Church, and that three *years* long he must go *Pilgrimage* to *Jerusalem*, (which then was become a fashion among the Apostazed Christians) and when the three years were expired, he was to have his *Confiscated Goods* again.

Bar. An. 1178. *Num.* 3,4.

Now others of the aforesaid people observing this, begun somewhat to fear, and some seemed to *recant*, but when there was an *Oath* required of them, *they refused to take it*, whereupon they were rejected as *Heriticks* and afterwards were Banished: And it was commanded that all the *Catholicks* should shun them, and that all *Princes* should expel them out of their *Countrys*.

In the year 1199. the the aforesaid people begun to be dispersed in many Citys and Countrys, and their Doctrine begun to spread exceedingly yea through the most part of *Europe*. That the *Popes with the assistance of the Princes and Secular powers, had enough to do to root out the same*. First they endeavoured by *disputing*, and afterwards by *Banishment*, and lastly *by all manner of Torturing, Burning Hanging and cruell Bloodshedding, so that the whole World seemed to be as in an uproar: And this was all about Religion.*

When

When that the Christians had gotten the power into their own Hands (I mean the secular or earthly Power) then did they by that power *Persecute* as they had been *persecuted*, *Compel*, as they had been *compelled*, *and put men to Death about their Religion*, as their Bretheren had been put to Death for their Religion; And with this thing *the Church of Rome* hath not only corrupted her self, but the most of the Sects that have come out of her, when they got the carnal *Sword* in their Hands, then did they endeavour to defend their *Sect*, *their Religion*, *their Worship*, *and their Discipline* with that Sword, which may kill the Body, but cannot slay nor destroy the *Spiritual Wickedness* in the Body, which at this day abounds among *Anti-Christians*, who are yet Persecuting *about Worship*, *Faith*, *Religion and things of this Nature*, as their forefathers, the *Arrians* did; in whose steps most of the professors have been found, who wrestle with flesh and blood; And when that their *Clergy* could not prevail with their *Original*, with their *Philosophy*, with their quirks of *Logick*, nor with their *strong reasons and Arguments*; then were they to have the help of the *Civil Magistrate*, *unto whom they have cryed for help*, as the Jews did unto the men of Israel, and often have they combined together for to *kill and destroy*, that which God had made alive, yea and to extinguish that which he had kindled, as appears from what I have rehearsed; And the same *Spirit of enmity* (which hath been in the World since the beginning) hath appeared often, against the work of God and his In-

How the false Christians behaved themselves after they had got the power in their hands.

Acts 21. 28.

ſtruments, as it now hath appeared againſt the true *Chriſtian-Quakers*, who are found in the foooſteps of the *ſuffering* (but not of the Perſecuting) *Chriſtians*.

I might here add, very much concerning the terrible and tedious *Perſecution in Germany*, and in the *Low-Countrys*, which begun in the year 1524. And continued untill the year 1641. About the beginning of which, the *Emperour* put forth a *Proclamation*, wherein it was contained, That all ſuch as were found ſtained or polluted with the curſed Sect of Anabaptiſm (for ſo he called it) of what ſtate or condition ſoever they were, their adhærents and compliences, were to forfeit both their Lives and Eſtates, and were to be brought to the utmoſt puniſhment without any delay, eſpecially thoſe that continued conſtant, and that had Baptized any, likewiſe they that had the name of Prophets, Apoſtles, or Biſhops, they were to be Burned: And all other ſorts of people that were baptized, or had entertained any of the aforeſaid Anabaptiſts, though they renounced that opinion and were truly ſorry for what they had done, yet were they to be drowned. And for the better manifeſting of the *Wederdoopers* the Emperour expreſſly commanded all his Subjects, that they manifeſted the ſame to the Officer, of the place where they lived, or where they were found: And if any knew of them, and did not manifeſt the ſame to the Officer, or Officers of the place, ſuch were to be puniſhed, as Favourers *of*, complyers, *with*, and adhærents *to* the aforeſaid *Sect*: And ſuch as did diſcover

A cruel Proclamation of the Emperours

cover the same, were to have the third part of the partys confiscated goods.

Moreover he forbad all his Subjects, to require or further any mercy, favour or forgivnes, for the aforesaid *Wederdoopers*, or *Anabaptists*, or to occasion request, or shew any petition on their behalf in pain of being arbitrarily punished; Forasmuch as he would not allow that any of the aforesaid people (because of their Wicked oppinion as he called it) should be received into mercy or favour, but they should be severly punished, to be made examples to the rest, without any dissimulation, favour or delay. This was given out at *Brussel* and Printed the 10 day of *July* (so called) *Anno* 1535.

When this same came to be *Proclaimed*, most terrible Persecutions did follow, and great *Havock* was made of these People. The cruelty of their *Persecutors* towards them, the severity of their *Punishments*, by terrible Tortures and sad Imprisonments, with the sundry sorts of *Cruel Deaths* which they suffered in this sore Persecution, would be to tedious for me now to rehearse perticularly, together with the *reproach* of the Wicked, the threatning of *Tyrants*, how they would not fly when they were apprehended, though sometimes they had opportunity, how they were hindred from praying at the time of execution, how the Rulers were devided among themselves concerning them, and sometimes the wrath of the furious Magistrats was mitigated, and they brought to a sence of the *suffering Sufferers*, and laid down their Commissions,

miſſions, comforted the Sufferers, and prayed for Forgiveneſs: And likewiſe how the Sufferers were prevented from Speaking, ſometimes with *Bridles*, ſometimes with *Balls* in their Mouths, and ſometimes with *Cords* or *Ropes*, ſometimes by *Drums*, ſometimes having their *Tongue bound*, with other *Inhumane Devices*: *And what Judgment fell upon their Perſecutors*? Theſe things to demonſtrate at large, (I ſay) would require a far greater Volume than I am now determined to publiſh; and them to Compoſe, Tranſlate, and Tranſcribe, would ask more time than I can now well ſpare, having the weight of a weightier Service upon me; yet for the Reader's better ſatisfaction, I ſhall here rehearſe what *Articles* were charged againſt one of them, with a hint of the manner of this ſuffering, whereby he may the better judge how and for what the reſt ſuffered.

First Article.

THat he and his Adherents had done contrary to the Emperours Proclamation.

2. *That he had taught and believed, that the Sacrament was not the Body and Blood of Chriſt.*

3. *That he had taught and believed, that Infant Baptiſme was not profitable to Salvation.*

4. *That he had rejected the Sacrament of Anointing with Oyle.*

5. *That he had rejected and deſpiſed* Mary *the Mother of God.*

6. *That*

6. *That he had said, that Men should not Swear to, or before the Magistrate.*

7. *That he had begun a new and an unheard of Custome of the Lords Supper, laying Bread and Wine in a Platter, and hath eaten the same.*

8. *That he was gone out of the Order, and had taken a Wife.*

9. *That he had said, If the* Turk *came into the Country he would not resist him, and that if it were lawful to Fight, he would rather draw a Sword against the Christians, than against the Turks.*

These were the *Articles* that were drawn up against him, which were looked upon as hainous things against their *Holy Faith*, and their Mother the *Holy Church* (as they called it and especially the last of the nine, concerning which he gave them this reason, saying, Den Turck is een rechten Turck, ende en weet van dat Christen Geloove niet, ende is een Turck mae den vleesche: Maer ghy wilt Christenen zijn, ende veroemt u Christi, maer ghy vervolght de broom Getuygen Christi ende zijt Turcken na den Geest. Which by Interpretation is, *The Turk is a right Turk, and knoweth nothing of the* Christian Faith, *and so is a Turk according to the Flesh; But you will be* Christians, *and you will Glory of* Christ, *and yet persecuted the honest or Faithful Witnesses of* Christ, *and so are Spiritually Turks.*

Afterwards the Magistrates laughed at his answer and reason, cast their heads together, and the Recorder spoke to him, saying, *Yea, thou Infamous, Devil and Monk, should men dis-*

pute with thee; yea the Hangman ſhall diſpute with thee, believe me that. Michael Sadler (for ſo he was called) ſaid, *What the Lord will, that ſhall come to paſs.* Recorder, *Thou deviliſh Heretick I tell thee, that if there were not a Hangman, I would hang thee my ſelf, and think that I did God good ſervice thereby.* After other words that paſſed betwixt them, there was one that ſtood by *M. S.* and drew out a Sword that lay upon the Table, ſaying to *M. With this ſhall Men diſpute with thee.* When ſome asked him, why he did not continue a Lord in the *Cloyſter*, he anſwered and ſaid, *That according to the Fleſh he was a Lord, but,* ſaid he, *it is better to be thus:* After theſe things had paſſed, his Sentence was read, which was to this purpoſe, *That he ſhould be delivered over to the Hangman, and that he ſhould cut out his Tongue, and that afterwards he ſhould be caſt upon a Waggon, and that his Fleſh ſhould be twice torn with Hot Glowing Tongues, and that afterwards he ſhould be brought without the Port, and there Tortured, and afterwards as a Heretick Burned to Aſhes.* Thus it was done to him, and ſo was he Martyred; his Brethren were Executed with the Sword, his Wife and Sifters were Drowned, *Anno* 1527. And theſe were the fruits of the Falſe Chriſtians, who were become as cruel Perſecutors, as the *Jews* and *Heathen* had done of the true Chriſtians: which thing I determined to manifeſt according to what I have in part done, through the help and aſſiſtance of him that put it into my heart to undertake this matter.

The

The People that suffered in this Persecution were upbraided with Ian van Leyden, *his Consorts, and that bloody and ambitious Insurrection which happened at* Munster, *even as the Christian-Quakers have been upbraided with that unfortunate and unhappy Insurrection, which of late happened through wilful Men at* London.

Note. The *Baptists* themselves do confess, that they are very much fallen and degenerated from that state and condition, in which they were, that then suffered Martyrdom.

How the Papists *once cryed out against forcing of Conscience: How* Calvin *was against it, and for it: How* Luther *and they that owned him were intreated, when they renounced Popery, and when the Protestants begun to persecute.*

THE *Papists* themselves (who have been the greatest Persecutors of any that ever professed Christianity) when they were much conquered in the *Low-Countries*, and came to be persecuted by such as they had persecuted; then they themselves cryed out against *forcing of Conscience* as an unfitting thing, and then could they say also, *that the Conscience ought to be free*, &c. this appears by their *Remonstrations, Requests, and Apologies:* Vide *Merckteyck*, pag. 126.

Calvin, Swinglius, and others, before they had gotten the power in their hands, they carried themselves meek and lowly, and condemned

ed Perſecutors, but when they were become ſtrong and mighty, then did they glory in their Magnificence, and begun to beat their fellow Creatures; yet when *Calvin* was perſecuted himſelf, he blamed ſuch as ſought to compel others to believe by corporal Puniſhments; but afterward he himſelf taught that *Hereticks* might be puniſhed with the Sword: *Merckteyck, pag.* 151, 153.

Calvin's Apoſtaſie.

When *Luther* renounced *Popery*, then was he looked upon as a Devil in Man's ſhape, and as a *Veterator* (i. e. *an old experienced crafty Deceivor, or a ſubtle Knave*;) yea, as a wicked ſhameleſs Man that bewitched People; and the *Lutherans* were looked upon in the general for the ſhamefulleſt People that were to be found upon the Earth, and not worthy that the Sun ſhould ſhine upon them, and in thoſe Days People were to burn them for *Hereticks*, without ſhewing them mercy. *Bond. hiſt. lib.* 40. *f.* 449.

How Luther and Lutherans his Adherents were reviled

Afterwards when they were grown mighty, then they contended with others about Religion, and run out in bitter Scolding, Blaſphemings, partial Judgment, and condemning others that came out of *Popery*, ſo well as the *Papiſts*, and that not only in their *Pulpits*, but alſo with their *Libels*.

And what Spirit they were of.

Likewiſe in the *Low-countries* the Reformed *Remonſtrants* ſcolded at, and reviled the *Contra-Remonſtrants*; notwithſtanding the Proclamation of the Lords, the Remonſtrants were cryed out againſt as *Pelagians*, *Socinians*, &c. yea, as Papiſts, Traytors, and Enemies of

the

the Country. *Acerba fratrum bella*, Prov. 18, 19.

As for the *Arminians*, they were accused for bringing in Atheism, (i. e. *the damnable Opinion of the Atheists*) for being Hereticks; yea, more hurtful and more dangerous than the *Arrians*, *Macedonians*, and other Sects, and it was said of them, that they Damned themselves before God; with all that heard them.

And upon a certain time, when the Priests were met together at *Harlem*, they desired (for the Defence of their *Religion*,) that the *Proclamation* against the *Arminians* might be renewed, published, and put in execution. Thus the Priests manifested the same evil Spirit of Persecution to be in their Hearts, which was in the Papists, whom they pretended to renounce in Words, yet they retained their envious Spirit, which could bear others no more that differed from them, than the *Papists* could bear them.

The Histories do shew how that after the *Protestant Church*, had been about ten Years, then did they put forth a *Proclamation* against the *Wederdoopers*, (i. e. *such as were Baptized again*, or Anabaptists *as they are commonly called* in England) wherein they commanded all the Inhabitants of the Land, to discover unto their Officers the *Wederdoopers*, to prevent their multiplying, (it is said) they were determined to put them to Death, with their adhærents, according to their Laws, &c. *Merck-teyck*, *pag.* 154.

Prote-stants de-generati-on.

Thus it appears from what I have here briefly instanced, that the Protestants so well as the Papists,

Papiſts, have been out of the right way, and that they have run in the way of the perſecuting *Jews*, perſecuting *Gentiles*, and perſecuting *Arrians*, who are ſaid to be the firſt that perſecuted under the Name of *Chriſtians*; but ſince many *Sects* have followed their pernicious ways, rather than the practiſe of the ancient Chriſtians, who ſtretch'd not forth a Hand in their own Defence (as it is ſaid) when they were perſecuted, but both *Papiſts*, *Lutherans*, *Calviniſts*, (otherwiſe *Presbyterians*) *Arminians*, *Independants*, and many of the *Wederdoopers* have ſhewed themſelves to be of another Spirit ſince they degenerated from that Glory and Power; Love and Life, Meekneſs and Long-ſuffering, Patience and Purity, which abounded among the ancient Chriſtians in the Primitive Church, unto which the Eternal God hath again reſtored a Remnant, who at this time ſuffer, as the manner of their Fellow Citizens hath been who are gone before. And ſuch as are now found in the Life and Power of the Truth, they are at this Day judged by *Papiſts*, by *Lutherans*, by *Arminians*, by *Presbyterians*, by *Independants* and *Papiſts*, &c. as the *Lutherans* and others were, when they renounced *Popery*: And the Sects now, that are among the *Proteſtants*, are as apt to hate and caſt out their Brethren from among them, when they come to walk in a more excellent way than the reſt of their Sect, as the *Papiſts* were, to perſecute them that renounced Popery; therefore are the *Proteſtants* ſo well degenerated as the *Papiſts*; witneſs their daily Practiſes.

A

A CATALOGUE

Of the Synods and Counsels.

Which were Summoned after the days of the Apostles: *As also the* Cause *for which many of them were summoned; together with a Hint of what they* Decreed, *Likewise shewing in what Year several of them were held,* &c.

IN *Asia* Sundry *Synods* were held, in which *Montanus* was excommunicated and his heresie condemned. *Euseb. lib. 5. ch. 14.*

Anno 193. There was a *Synod* held at *Rome* touching the time of the celebration of the feast of *Easter*, where *Victor* excommunicated all the Eastern Churches *Euseb. lib. 5. ch. 23.*

Anno 195. There was five or six *Synods* held in sundry parts of the world about the celebration of the feast of *Easter*, in which the *Bishop* or *Pope* of *Rome* had no more Authority then the other Bishops, he in his City and they in theirs were chief, and when he went about to challenge authority over the Eastern Churches, *Irenæus* Bishop of *Lyons* in *France* sharply reproved him for it, *Euseb. lib. 5. ch. 23.*

There was a *Synod* held at *Carthage*, which is said to have erred about the rebaptizing of Hereticks.

Anno

Anno 287. There was a *Counsel* of 300 Bishops called together at *Sinvessa* where the Bishop or *Pope* of *Rome*, was condemned for denying Christ and sacrificing to Idols. *Therefore the* Pope *of* Rome, *hath erred, and may erre.*

Anno 311. There was a *Counsel* held at *Neocæsarea*, where among other things it was Decreed, that none should be made *Priest* before he was thirty years old.

Constantine called a *Counsel* to remove the dissention risen among the Bishops.

Anno 330. A general *Counsel* was called at *Nice* of three hundred and eighteen Bishops by *Constantinus Magnus*, where they condemned *Arrius*, debated the controversie about *Easter*, laid down a form of faith, *&c.*

Silvester called at *Rome* 284 Bishops in the presence of *Constantine*, where they laid down Canons (*i. e. Laws*) for the government of the Clergy.

Anno 336. A *Counsel* held at *Eliberis* in *Spain* in the time of *Constantine*, Decreed, that the Usurer, should be excommunicated: that Tapers (*i. e.* Candles) should not burn in the day time in Church yards; That Images should be banished the Church; that nothing should be painted upon the wall to be worshiped, *&c.*

"But are not Usurers now admitted without "any scruple to be members both of the *Papist*, "and also of the *Protestants* Churches? and "are not Images erected in their Masshouses, "(which they call Churches) and many pain-"ted upon their walls, and in their glaswin-"dows? The vanity and evil of which this

aforesaid

"aforesaid Counsel saw, and therefore were "they prohibited then, though they are pra-"ctised and upheld now, by the Apostatized "Christians.

Anno 340. The Counsel of *Gragra* condemned the heretical opinions of *Tustathius*, and allowed the marriage of the priests.

A Counsel held at *Carthage*, Decreed that there should be no rebaptizing, and that Clergimen should not meddle with Temporal affaires.

A Counsel of *Arrian* Bishops met at *Antioch*, where they endeavoured to abrogate (*i. e. to take away, abolish, or disannul*) the *Nicene* Creed.

Thus like the builders of Babel *were they devided, for that which one Synod Decreed and set up; that did another Synod abolish and throw down.*

Anno 350. A General Counsel was summoned at *Sardis*, for the hearing of them whom the *Arrians* had exiled (*i. e.* banished;) the Counsel restored them, and deposed (*i. e.* put down) their accusers, and condemn the *Arrians*, and confirmed the *Nicene* Creed.)

Anno 355. A Counsel of *Arians* held at *Sermium* scourged among them *Osius*, and made him subscribe unto Atheism (*i. e. the damnable opinion of the Atheist.*)

But the like was never done by the Apostles, for they never sought to bring any from Atheism, or to Atheism, by Scourging but rather suffered themselves to be Scourged by Jews and Atheists.

A General Counsel was summoned to meet at

at *Millain*, where the East and west Churches *brawled* about *Athanasius* and dissolved the Counsel agreeing upon nothing.

The *Meletians* assembled at *Antioch*, where they laid down the Macedonians opinion of the Son of God, jump between the *Arians* and the true Christians, where they proved themselves Neuters *i. e. an indifferent party, not on the one side, nor the other.*

Anno 368. A Counsel at *Laodicea* decreed that the laity, or common people should not chuse the *Priest*: that *Lessons* should be read in the *Church*, between certain *Psalmes*, and Service should be morning and evening, That the Gospel should be read with other Scripture on the Sunday; that *Lent* should be observed righteously without solemnizing the Feasts of the Martyrs *and that Christians should not dance at Bride Houses &c.*

A Counsel was called at *Illytim* where the truth in the Blessed *Trinity* (*i. e. three joyned in one*) was confessed.

A Counsel held at *Valentia* in *France* decreed *Priests* should not marry.

The first Counsel held at *Toledo* in *Spaine*, decreed that *Priests* should marry.

Therefore one of those Counsels have erred, though the Papists say they could not erre.

There was a Councel held at *Chalcedon*, where *Chrysotom* was condemned: of spite, and for no other crime.

A Counsel was called at *Cyprus*, where through the spite of *Theophilus* Bishop of *Origen* were condemned.

The

The third Counsel held at *Carthage* decreed, that the Clergy in their years of discretion should either marry or vow chastity; and that the chief Bishop should not be called *Prince* of the priests or highest priest, but only the Bishop of the chief *See* (*i. e.* Seat.)

„ If the Counsel erred not in decreeing this „ decree, the Popes have erred since, who have „ been called the Prince of all the world, and „ hath been said to have the place of the ever„lasting King upon earth, unto whom all power „ in Heaven and earth was given, and whom all „ nations should serve, &c. Therefore may the „ Pope through arrogancy err, so well as Coun„sels which have erred; so that we may con„clude that both Popes and Counsels (which „ are erred from the spirit) are fallible and „ have erred, as doth and may more fully „ appear.

Anno 417. A Counsel held at *Hippo* decreed that Bishops and priests should look well to their Children, that the Head Bishop of the Head *See* should not be called the chief priest, and that no Scripture should be read in the Church but Canonical (*i. e. approved by exact Rule.*)

The Counsel held at *Taurinum* was held for the reformation of the Clergy, which then was corrupted; *but since much more.*

The Counsel of *Mutra* condemned the *Pelagians* and *Donatists* and concluded that Infants were to be baptized.

The Counsel of *Agatha* decreed that none should be made priest before he was 30 years old; And that the Clergy should wear such

attire as became their profession, with many other Constitutions.

The first and second Counsel held at *Vasa* decreed that in such Churches, where Preachers were not, Deacons should read Homelies (*i. e. Sermons or Speeches.*)

A Counsel held at *Carpentoractie* decreed, that the Bishops should not poul the Parishes (*that is not to rob, pillage, or take mony from them by extortion or deceit.*

„ It would be good that every Bishop now „ in being, observed well this decree, and kept „ clear of pouling their parishioners by extor- „ tion and deceit, which many of their forefa- „ thers have been guilty of, and it is expected „ now by many, that they who have of late „ been installed will in this particular follow „ their example, rather then the Apostles, who „ coveted no man's Bishoprick, nor Benefice, no „ man's Tithe nor Augmentations, no man's Gold, „ Silver nor Apparel, *&c.*

A Counsel held at *Venice* decreed, that no Clergy man should be at *wedding dinners, Dancings* and hearing of wanton sonnets, or vain songs, *&c.*

All the Bishops of *Affrick* came together by the commandment of *Honoricus* the Arrian, where his heresie was confirmed and 444 Bishops exiled or banished.

Anno 492. A *Synod* of 70 Bishops were called together at *Rome* where the Canonical Scripture (*i. e. such as were approved by exact rule*) were severed from such as were Apocrypha (*i. e. doubtful or not well known.*)

A *Synod* met at *Epaunis* and decreed, that no Clergy man ſhould either *hunt* or *hauk*; That throughout the Province ſuch Divine ſervice as the Metropolitan (*i. e. Chief City, or Arch-Biſhop*) liked of, ſhould be retained.

„ It is to be noted, that though this uni-
„ formity was thus decreed by the Synod in the
„ Apoſtacy, that through the Province ſuch
„ Divine ſervice as the Chief City, or Arch-
„ Biſhop liked of ſhould be retained, yet the
„ Apoſtles decreed no ſuch thing that the Scri-
„ pture makes mention of.

A Counſel held at *Aurelia* decreed that *Lent* ſhould be ſolemnly kept before *Eaſter*, the Rogation or Gang week with the Emberdays about the Aſſention,

A Counſel held a *Gerundia* in *Spain* decreed, that every Province ſhould obſerve one order of Divine ſervice, that Baptiſm ſhould be miniſtred only at *Eaſter* and *Whitſontide*, and at other times if neceſſity ſo required, and that the Lord's Prayer ſhould be ſaid at Evening and Morning prayer,

A Counſel held at *Ceſar Auguſta*, accurſed ſuch as received the Sacrament, and eat it not in the Church.

A General Counſel was called at *Conſtantinople*, which decreed, that *Mary* ſhould be called the mother of God.

Anno 583. The Firſt and ſecond *Synods* were called at *Lyons* for the removing of Schiſm (*i. e. diviſions in matters of Religion*) raiſed in the Church.

Six *Synods* were held at *Rome* touching the Election of a Bishop and the preservation of Church goods, &c.

Malum Consilium, Consultori pessimum.

THese things have I thought good here to recapitulate or briefly to rehearse, to the end that the great Apostasie (so often spoken of) might be evidently manifest to all, and the great fall and revolution of the Church from the Apostles Doctrin and Practise: For when they assembled together it doth not appear that there was such discord and dissent, such strife and antipathy, such brawling and contention, in their general assemblies as there was in the Counsels before mentioned, neither did they manifest such a bitter spirit of enmity and discord, when they chused *Mathias* in the room of *Judas*, not yet when they chused the seven Disciples, *Acts* 1. *Chap.* 6.

Moreover when the Apostles and Elders and Brethren were assembled together to determin what was best to be done touching the doctrin sowed by certain that came from *Judea*, which taught the Brethren saying; *That except they were circumcised after the manner of Moses they could not be saved*; after they had debated the Matter they decreed *with one accord* to send chosen men unto the *Gentiles* and to injoyn them *to abstain from things offered to Idols and blood, from that which was strangled and from fornication*, &c. But it doth not appear

Acts 15.

that

that they out of spite condemned or excommunicated those of *Judea*, and held them forthwith for accursed, because of their error, like as the Apostatized Bishops and Clergy men have done one with another and one unto another, as appeareth from what I have before rehearsed.

Again when *Paul* came to *Jerusalem* he went with the Brethren unto *James*, where all the Elders were assembled; and there they determined what they thought best to be done, and decreed *that Paul should purifie himself according unto the Law*, &c. *Acts* 21.

These Counsels or General Assemblies of the Apostles and Brethren the Scripture makes mention of, yet it doth not appear from the Scripture, that *the Apostles and Brethren*, „ Decreed the Celebration of the Feast of *Easter*, „ or that none should be made Priest till they „ were thirty years old, neither doth it appear „ that they brawled about men, and agreed „ upon nothing; nor yet that they ordered „ Lessons to be read in the Church between „ certain *Psalms*; neither doth it appear from „ the Scripture that they decreed that *Lent* „ should be righteously observed, and that the „ Priests should not marry, nor yet that Infants „ should be baptized; Neither doth it appear „ that they decreed that the Clergy should wear „ a different Attire from other men, or that such „ Divine Service as the *Metropolitan* liked of, „ should be retained; I say it doth not appear that they (to wit the Apostles and Brethren) decreed these or such like things in their Counsels, but that since the Apostles days they have

been decreed by the *Synods* and *Counsels*, which have been in the Apostasie, and yet at this day many of them are taught for doctrins, though they be but the traditions of fallible *Synods* and *Counsels*, as I have shewn.

Inclinemus igitur aurum verbo Dei in corde, & non ex Conciliis contendentium Episcoporum non ex Disputationibus novitiis, non ex forensibus & manicipalibus gestis, sed in nostris cordibus veritatem quæramus.

The Judgment of some notable men concerning SYNODS, (*i. e. general or universal Assemblies*) *and Counsels, together with their Effects.*

I. IN the days of *Berardus* the Church of *Rome* was pollured with many superstitions; and *Baudaert* said, that the Bishops were rather biters of sheep then true Shepheards; And upon a time when he was in a Counsel of the Clergy, and had seen how unchristianly they deal't, he said; *Sometime I have admired, that among the little number of the twelve Apostles there was a Traitor; but now do I wonder much more, that among this great number of so many Bishops and Prelats, that one upright Disciple of Christ cannot be found*, Apop. Chr. lib. 13. pag. 260.

Daar geen Godtvreesendheid bij en is,
Daar is't, hoe geleerder, hoe verkeerder.
Where ther's neither God's fear, nor godlineſs,
Ther's the more learn'deſs, the more perverſineſs.

II. *Gregorius*

II. *Gregorius Theologus* (who lived about three hundred years after the birth of Christ) said, That he had promised and determined never to come at *Synods*, forasmuch as he observed that always there came more evil then good out of them, for the ambitiousness and contention of the Bishops is above measure (said he) *Anno* 300.

III. The *Reformed Protestants* testified; that *Synods* and *Counsels* which strove upon the earth might err, and with the most voyces conclude Lies, in this or the other point, according to what experience in all ages hath taught, *Euh. ch.* 28, 29, *&c.*

IV. *D. Calvin* testified *that Prophets and Pastours, the Church Counsels* have erred; And that God hath often discovered that in Counsels which was humane; to the end that People should not rely or depend too much upon men, *Instit.* 4. ix. *ch.* 3.

V. *Boudaert* said in *Gilterland's* Synod; *Suffragia non ponderanda sed numeranda esse*, (*i. e.* that voyces were not to be pondred but numbred) but said he, if the Church reign in this manner or deal with voyces, shall not the most evil surprize the best which is the least, for is it not so most commonly? and when that the Shepheards come to be changed into wolves, are not the innocent, harmless sheep then in pittiful danger; Espetially (saith he) when *Rulers* of Cities are stirred up by *passionate Priests.*

VI. *D. Pareus* said, Often hath the Truth suffered wrong in *Synods*, because all that were

assembled agreed in one error, so that the truth came often times to be abandoned, and with silence passed by. *Irem.* 57. p.

VII. It hath been said, the Church judges of the Doctrine of the Church. According to this saying, shall the *Papists* Church judge of the doctrine of *Popery*, the *Lutherans*, the *Calvinists*, the *Anabaptists* and every one of them, but what such a judgment is this? otherwise then that which is daily practised, by their one condemning another, and every one maintaining his own *Sect*: So saith *Hilarius*.

What unity or edification is there in such work, and in so much following partial Counsels or conferences? *None at all*, said he.

VIII. *Beza* declared expressly that the Church and Counsel might err, and that they had often erred, and that the Devil in some old Counsels had sitten as President in them.

Synop. D. D. Acad. Laid Disp. 49. *Thes.* 70. 71.

IX. The Professors of *Leyden* said, We see that particulars have not only erred, but *General Counsels*, for shepheards may also be devoures; *Isai.* 56. 10. *Ezech.* 34. *Jer.* 23.

And the Church being gathered into a *Synod*, may be a Church yet not of God, but of malignity; Likewise they that profess the name of God, may abuse their power against the Truth: Yet they that do so, will not say that of themselves; nor yet acknowledge themselves to be guilty; May not every one then judge of *Synods*, and declare their opinion concerning them?

X. *Musculus* said, Concerning the *Synods* of Priests, which the unexperienced think to be

the

the only remedy against differences, yet they are nothing else (said he) but *Fencing-Schooles*. Nevertheless the complaining *Church* cryeth, *after the Synod then, after the Synod, will they not do that*, &c.

XI. *Gregorius Nazianzenus* used to say, that he never had seen any good end of any *Counsel* or *Synod, vide Inst. Calv. 4. lib. 9. ch. 11.*

XII. The *States of Holland* said to the *Lords of Amsterdam*; This hath men heretofore observed, that the reformation was not accomplished by *Synods*: for the remedy was not to be expected from the *Clergy*, who were the cause of the disease: *Anno.* 1616. *Mark-week.* Note.

„ Forasmuch as many at this day have great „ expectations in their minds of peace and „ tranquillity, together with an uniformity and „ settlement in Ecclesiastical affaires, which they „ suppose might be procured through the means „ of a Synod or Convocation, which some „ imagin would be a speedy remedy for their „ deplorable disease: I have therefore thought „ good not only to give a brief hint of the „ many Synods, of which I have spoken, but „ also in short to instance the approbation and „ judgment of them that were accounted wiser „ men in their generation, then the Christian-„ QUAKERS are accounted by this gene-„ ration, that if peradventer I might thereby „ in any wise convince them, through alledging „ that which some that are renowned among „ them have affirmed; even as *Paul* when he „ sought to convince the *Athenians* of the Lords „ being near unto them, he instanced their

„ own

„ own Poets who also said the same, *Acts* 17
„ 27, 28. In like manner have I alledged the
„ sayings of those noted men, to the end, that
„ they whose expectations, are to see such great
„ things produced by Synods or Convocations,
„ may the rather be perswaded; that the no-
'Tis the Lord's work to Establish his people in peace, and not the work of Synods. „ table work of real Reformation and the
„ true and perfect establishing of the Church or
„ people of God, in lasting peace and pure
„ tranquility, must be the Lord's work by his
„ eternal power and Spirit, and not by the
„ consultations of Synodal Conversations, nor
„ yet by the Arm of flesh: For that is not the
„ means which God chuseth, but that which
„ the sons of men have chosen in the Apostasie,
„ and therefore hath these excessive persecutions
„ ensued, of which I have made mention: And
„ now let *England* take heed how she heaps up
„ Counsels or Convocations, least she look and
„ run more unto them for help, then unto the
„ Lord; for I testifie unto her in the name
„ of the God of the living, that they shall
Good advise for England „ not be able to heal her deseases, nor yet to
„ bind up her breaches: Oh that she would there-
„ fore fly unto the Lord and look unto him,
„ rather then unto the Convocations or Synods
„ of mortal men, how soon would he then heal
„ all her backslidings, bind up all her breaches,
„ and with everlasting loving kindness gather
„ her.

AN

AN APENDIX UNTO THE ABRIDGMENT.

Whein is contained, many Notable things which passed betwixt the Antient Christians and the Heathen; which are extracted out of *Tertullian's Apology*, (the which he made in the Defence of the Christians against the Accusation of the Gentiles.) To the end, that all may see, how the like railing accusations which are, and have of late been so frequently produced against the true Christians of this age, have also been produced by the Heathen against the Antient Christians 1406. Years ago.

Section 1.

The Heathens opinion of Christianity; how they vilified them and their God, how they were Judged when they denied to sacrifice, and how they were condemned.

THE Heathen believed *a man could not make profession of Christianity, without being Tainted with all sorts of Crimes, without beng an enemy* to the Gods, *to* Princes, *to the Law's, to good manners and to nature, neither* Tertull.

ther could a Christian at that time be acquitted unless he denied himself to be a Christian. Tert. Apol. pag, 12.

Parallel. Are not many now of the like opinion, that a man cannot be a true *Christian-Quaker* without being an enemy to the worship of God, to the King, to the Laws of the Kingdom, to good manners, and to nature?

Tertull. *The Heathen reproached the Christians as wicked Superstitious persons, whom they accounted worthy the infamy of punishment, and in conclusion objects of laughter and contempt, and with much rigour did the Heathen pronounce these words unto the Christians,* Your Religion is forbidden by the Laws, &c. *page* 19.

Nota.

Parallel. Are not such now become objects of laughter and contempt, as cannot run with the multitude to excess of Riot, and be conformable to the workers of iniquity in their vain customs and frivolous fashions, which the true Christians are redeemed from, and cannot be conformable unto, though they therefore be accounted worthy the infamy of punishment, and have it inflicted upon them, by vertue of unwholesom Laws, which prohibit their Liberty now, as the Laws of the Heathen prohibited the true Christian Religion.

Tertull, *Such were the calumnies* (i. e. *false accusation*) *that were invented against the Christians Religion, that upon a certain time a picture of their God was shewn by a certain infamous person, who openly shewed the same with this inscription therein, this is* Onochoetes (i. e. *the God of the Christians*) *This supposed God pretended by him,*

had

had the ears of an asse, a hoof on his foot, carried a book, and was cloathed with a Gown. page 71.

Hath there not been something of the like nature acted among the Stageplayers of this age, in contempt and derision of the Religion (if not of the God himself) of the true Christians, whose profession is now reproached and villified by infamous lewd men, as the profession of the Antient Christians was by the Heathen. *Parallel.*

The Christians were forbidden to have their Religion apart, though none besids them were forbidden the like, and because they did not serve the Gods of the Romans, therefore did they offend the Romans, and were accounted unworthy the name of Romans. page 105. *Tertull.*

Have not many in the nation laboured and endeavoured much to have the like brought to pass, concerning the true Christians, who are not conformable to the national way of worship, which is much rather formal then spiritual, and therefore is it renounced by the true Christians, who worship God in the spirit as the Antient Christians did. *Parallel.*

When the Christians were injoyned to offer sacrifice, they resisted; Then said some, there was folly in their resistance, and that they might sacrifice when they were prest to it, and preserve their lives without injuring their consciences in keeping a secret resolution to remain firm in their Religion: And that in neglecting their security, they preferred a vain self will before their welfare, p. 113. *Tertull.*

In

Parallel. In like manner have many of the people of God in these latter days been injoyned to do things, which have been as absolutely against their consciences, as it was against the consciences of the Christians to sacrifice; and when the true Christians now have resisted, when they have been prest thereunto; it hath been said of them, that they were selfwill'd and obstinate, when they could not dissemble (to avoid sufferings) like other hypocrits, who assumed unto themselves a Liberty, which the spirit of God never allowed of; so that the true Christians have often been judged, and have suffered deeply, when time serving dissembling hypocrits have gone free.

Tertull. *The Heathen caused the Christians to undergo such punishment as was ordained for their wretched slaves; for the Christians they shut up in prison, and caused them to be condemned to work in the Mines, or to some other servile work of the like condition,* page 114, & 115.

Parallel. The punishments and sufferings which many of the true Christians have undergone in these perillous times, have exceeded the sufferings which many Malefactors have sustained for their transgressions, for thousands of the Innocent and harmless Christians have been shut up in close Prisons, where ordinary necessaries could scarce be gotten to them for several days together, and others of them have been sent to *houses of Correction* to work there like slaves and dissolute persons, when they have been as harmless and blameless as the Antient Christians were.

Section

Section 2.

How the Christians Societies were called Factious, how unprofitable they were judged to be in Commerce, who could gain nothing from them, how they renounced the Heathenish superstitions in peril of their lives, &c.

THe *Societies of the Christians were called factious* (*i. e.* troublesom or contentious) *but saith* Tertullian *to such as called them so, tell me, did we ever Assemble to procure the hurt of any one; as we are in the particular, so we are in the general, that is to say, in whatsoever State we are found, we offended no body, we injure no body: And farther saith he, when any vertuous or godly people are associated, when any Pious or chast persons Assemble together, their union should not be called a faction, but a lawful society,* page 142. *Tertull.*

Are not the Societies of the true Christians called *Factious* at this day also? becaufe they worship God in the Spirit, and meet at places distinct from the common ordinary places of the National worship, though they by their peaceable Assembling procure the hurt of none now, no more then the Antient Christians heretofore did. *Parallel.*

The Heathen cryed out against the Christians, and said, they were not any way profitable in Commerce (*i. e.* entercourse, or marchandise) *of the world: Yet* Tertullian *saith, neither were they without their publick places, their Markets, their Shops, their Inns, &c.* pag. 150. *Pertull.*

Have

Parallel. Have not the true Christian in like manner been upbraded, when they have been diligent in their places in the Creation, and have frequented both *Faires* and *Markets*, &c. about their lawful Callings; for their Religion did not separate them from their ordinary and lawful Commerce, but from the superfluity of needless and frivolous words, and from the deceit therein; though its true some have laid aside that kind of Commerce in the world, which was neither useful to God, nor beneficial unto man, but prejudicial to the Creation, and it is very like the Antient Christians did the like, after their illumination and conviction.

Nota.

Tertull. *There were certain persons that did complain of the Christians, as people of whom there was nothing to be gained for them, but they were such,* saith Tertullian, *as were infamous corrupters of chastity, who meddled with giving Poyson; and Magicians (i. e. Conjurers) and finally Southsayers, Diviners, and Astrologers, to whom it is very profitable in this life to be unfaithful,* saith Tertull. p. 132, 133.

Parallel. Some such like men have of late also accused the true Christians, together with Taverners and Alehouse-keepers, Musitioners and Stage-players, with some sort of Shop-keepers, that have sould Gold, and Silver-lace, with Jewels, Pearles, Rings and Ribbins, with such other unnecessary Toys, such like men, with the Priestly Merchants of *Babilon*, may in part complain so well as Southsayers and Astrologers, of the true Christians now, as some such heretofore among the Heathen have done, of the Antient Christians: But most commonly they that do complain

complain of them without a cause, are infamous corrupters of chastity, who are adicted to speak evil of dignities.

The Heathen tollerated the Sects of the Philosophers without punishing of them, but the Christians Doctrine which they published was forbid by the Laws, and they were exposed to all sorts of punishments; But the Philosophers were not so forced to sacrifice, to swear by their Gods, and light Candles at noon, which things were imposed upon the Christians as necessary, which they refused on peril of their lives. page 158. *Tertull.*

It is well known in the Nation of England, how that the Christian-Quakers have been much more restrained of their Liberty then other Sects, and their Doctrine hath been more prohibited by the Laws of the Land then others, which have been much more pernitious, nevertheless it hath been tollerated if not upheld by a Law; when that the true Christians have been exposed to grievous punishment, and others that have been guilty have gone free: Yea have not many observed how their adversaries have endeavoured to force them to come to their *places of Worship* and likewise to take the *Oathes of Allegiance and Supremacy*, which have been hard imposed upon them, and which they have refused on peril of being shut out of the *Kings* protection, and of forfeiting their *Estates, Goods and Chattels* unto him, yet others are connived at as the Philosophers were by the Heathen, and in the mean time the true Christians are exposed to sundry sorts of punishments, as the Antient Christians were by the Heathen, *Parallel.*

Tertull. *Some said that even among the Christians there were a people, that gave themselves the liberty of doing evil; but said* Tertullian *so soon as they fall into this disorder, we own them no more for Christians.* pag. 162.

Parallel. With the like thing have the true *Christians* been upbraded in these latter days by many, who have cast the failings and disorder of the unfaithful and disorderly upon the innocent, who have no more approved of their evil, then the Antient Christians did of the disorder of the disorderly among them, whom they did not judge worthy of the name; which at this day is not a little dishonoured by the life and conversation of Antichristians, who until this present, have retained the Name, but are wholly degenerated from the nature, as their fruits do abundantly declare.

Section 3.

How they that were not of the Christian Religion, had more liberty then the Christians, what prejudice many had against the Name *Christian*, how some were praised before they became Christians, and how both Men, Women, Children and Servants suffered for becoming Christians.

Tertull. *When men that were not of the Christian Religion were, accused of the same Crimes they imputed to Christians, it was permitted them to have their innocency made known, and to defend themselves*

themselves by word of mouth, they also were suffered to give an answer to what was objected against them and to make their justification: for the Laws did not allow those to be condemned, whose offences were not heard: But the Christians had not the like liberty: for they were condemned for the confession of the Name Christian, and their confession only exposed them the publick hatred. pag. 7.

Hath it not been thus in our days, have not many malefactors had more liberty to plead for themselves then the true Christians could have for some years last past? and was not this one great reason (*viz.*) because Malefactors could bow and stand uncovered, and withal given flattering titles unto men, but because the true Christians could not do the like, therefore have they at times, been condemned before they have been permitted to speak in their own defence; so that the wills of many now (who are called Christians) have been more wicked and unreasonable, then some of the Ancient Laws of the *Romans*. *Parallel.*

The Heathen did certainly believe that the confession of the Name Christian carried enough with it of all Crimes, and they also held, that to confess the Name Christian made the Christians guilty. *Tertull.*

Are there not many of the like opinion concerning the name *Quaker*, against which many have received as great prejudice as the Heathen did against the Name Christian, and therefore do they not only hate the Name, but also them that are called by it, though their fruits be never so good. *Parallel.*

Tertull. *The Heathens believed all that was published against the Christians, though they saw no proof, and they took occasion to condemn the Name, which was the object of their hatred, and the only confession they made of the Name was sufficient for the conviction of those Crimes they attributed to it, without any other ground then their own opinion* pag. 14.

Parallel. Have not many done the like concerning the true Christians in these latter days, who have born the name of *Quakers*, which name yet remains the *object* of many ones hatred, who know little of the life, doctrine and conversation of them that bear it, yet the acknowledgment of it, causeth many to be judged as *Criminals* or Offenders, in the Opinion of many, who judge now with evil thoughts, as the Heathen did, and so with a prejudiced spirit condemn the Righteous, without any just ground or cause; and thus it happeneth now unto the true Christians, as heretofore it hath unto the Antient Christians, whose Life, Doctrine, and Practise, is lived in by the Righteous now, and therefore must the same, or the like measure, be measured unto them, which heretofore was to the other.

The name Quaker now the object of hatred, as the name Christian hath been.

Tertull. *Upon a certain time in a conferrence one of the Heathen said, Truly he of whom you speak is an honest man, if he were not a Christian, and his life would be free from blame? And others said do you know such an one? who had the reputation of a wise and discreet man; he is lately turned a Christian, there were others that said, how pleasant and of what a good humour was that woman? how sociable*

Note.

sociable (*i. e.* kind or loving) *and jovial* (*i.e.* merry) *was that man, its pitty they should be Christians.* pag. 15.

Hath there not often been the like commu- *Parallel.*
nication among many people concerning the *Christian-Quakers*? And have not many of them been lamented by their Friends and acquaintance, after their conversion in such a manner, as the Christians were lamented for by the Heathen, and wherein differs that pitty now, from the pitty that was in the Heathen? Who would praise and extol the Christians while they lived in the vanity of the world with them, but when they were redeemed from the same, then were they bewailed by them that continue in the same; And surely thus it is at this day with the true Christian, who are now bewailed by such as continue in that which they through mercy are redeemed and saved from.

Thus is it written in *Tertullian*'s Apology; *Tertull.*
A man who heretofore had his mind full of jealousie, could no longer endure the company of his wife, what assurance soever he had of her chastity, after once he perceived she was turned Christian.

Moreover, *A Father who of a long time endured the disobedience of his son, resolved to take from him the hope of succeeding him in his Inheritance for turning Christian.*

And a Master that used his servant or slave gently when his carriage gave some cause of distrust, afterwards put him far from him, when he became a Christian. pag. 16.

Parallel. Thus hath it been with true Christians in these latter days, for some honourable and devout women, have not only been excluded for some certain time, out of their husbands company, but they have also been shut up as close prisoners in their own houses, through the averseness of their husbands, whose wrath and fury was become great against them; and that chiefly because they were become *Quakers*.

Item, Sundry men who have long dispensed with the wantonness and disobedience of their sons; after they have been truly converted to God, and came to live righteously and soberly, then have their Parents threatned them to disown them from being their Children, &c. and that because they were become *Quakers*.

Item, Some Masters who have born much with their servants when they had cause to distrust them, and sharply to reprove them, have upon their conversion and reformation from the evil of their ways, either turned them out of their places, or at least frowned very much upon them; (though they had more assurance of their fidelity then formerly) and that because they were become *Quakers*.

But may not we say as *Tertullian* said: It's committing of a crime to correct the disorders of a man's life, by the motions of a holy conversation to the Christian Faith, and the good which is produced by so happy a change, works not so powerfully on the minds of men, as the hatred they have conceived against us; Indeed this hatred is strange, and when I consider that the

the Name of a *Christian, (or the Name of a Quaker)* only maketh it to be so, I would willingly know, how a name can be criminal, and how a simple word can be accused; me-thinks a word cannot be condemned, unless it be barbarous, or expresseth some evil speaking, or representes some unchast thing, and of ill report *page 16.*

The name of a Christian procured hatred as the name of a Quaker doth now.

Section 4.

How the Christians were haled out of their Assemblies, what honour they rendred to the Emperours, the Heathens testimonies of affection to the Emperour, How the Christians would not revenge themselves, how they suffered themselves to be killed; their order concerning their Collections, how they disposed of them; and how their sufferings were prejudicial to the Comon wealth.

WHen the Christians saw themselves every day besieged and betrayed, and when they were very often taken in their Assemblies, and preſt to sacrifice to the Gods, then they cryed out and said; We cannot hinder our lives from being in danger, if we will be faithful to God. *pag.* 31, and 116. *Tertull. Note.*

It is well known unto many, how that the Innocent and harmeless Christians have of late been often haled out of their Assemblies, and preſt to do things contrary to their consciences, *Parallel.*

upon the refusal of which, their Liberties and Estates, have not only been in peril, but their lives also; so that the true Christians may well conclude as the Antient Christians did, (viz.) *That they cannot hinder their lives from being in peril, if they will be faithful to God.*

Tertull. *The Christians were accounted publick Enemies to the Emperours, because the honours they rendred to them, were neither vain flattering, nor rash*; but mark what *Tertullian* saith to the Heathen concerning this particular; *Think you (saith he) these are such great testimonies of affections, to kindle fires in the midst of the streets, to set up Tables there, to make feasts in the publik places, to change the face of the City into that of a great Tavern*, &c. *Must a publick shame be the mark of a publick joy? (saith he) must these things be accounted seemly on the solemn days of Princes, which at no other time, or on other days, are fitting or decent.* pag. 126.

Parallel. In like manner have the true Christians been accounted Enemies to the King, because they could not honour him with any vain flattering honour, like unto that wherewith, the Heathens honoured their Emperours, who manifested their affections to him, by kindling fires in the midst of the streets, and by changing (as it were) the face of the City into that of a Tavern, &c. „ Now let our *English* Apostatized „ Christians come forth, and parallel their „ *Bonefires*, which they used to make in the „ midst of the streets; their causing the Con- „ duits to run with wine, and their setting up „ Scaffolds with Shews, &c. which they did, when

„ when the King was proclaimed, when he came „ into the Realm, and at his Coronation, let „ them (I say) come forth and compare their „ practises then, with the practises of the Hea- „ then, and they may see how they resemble „ one another, to their great shame that profess „ Christianity, and are yet manifesting their „ publick joy, by glorying in their publick „ shame, which is neither comly, decent nor „ profitable, either to the King, the kingdom, or to the Subjects, nor yet in any wise becoming Christians, therefore are they now to be testified against, as they were heretofore, when they were up held by the Heathen, and were witnessed against by the Antient Christians

The Antient Christians confessed they were commanded to love their Enemies, and that they were to hate none, and that they were forbid to revenge injury received, though the sword and fire was imployed against them, and they were often by people assaulted with stones, yet they endeavoured in no wise to resent the evil treating they had received, though they wanted not an occasion, if it had been permitted them to render evil for evil, but God forbid (said they) *we should do so.* pag. 132. *Tertull.*

The same mind is now found in the true Christians, whose principle leadeth them to suffer injurie done unto them, rather then to revenge themselves on such as injure them, and therefore is it manifest that they are of the same spirit which the Antient Christians were of, who suffered violence to be done unto them, but did not with violence resist nor defend them- *Parallel.*

selves,

selves, like as the Apostatized Christians do now, who at times assault the true Christians with *stones*, with *pistols*, with *swords*, &c, all which they suffer patiently without rendring evil to them that thus intreat them, and therefore may we conclude that they are found in the practise and condition of the Antient Christians.

Tertull. *Note.* *The Christians suffered themselves willingly to be killed, saying, In their Religion it was rather lawful to let themselves be killed then to kill others; nevertheless they were declared to be the* Romans *Enemies, though they did them no hurt, and thus much they confessed,* It's true said they, we are Enemies, yet not of men, but of their errors, *pa.* 133, 134.

Parallel. The true Christians now that are of the pure Religion say yet the same, though Apostatized Christians be imprisoning, banishing and killing their fellow creatures about their Religion, but so did not the Antient Christians, who kept the Faith and abode in the Truth, in which the true Christians are now found; though at this day they are accounted Enemies both to Priests and Professors, yet they hurt none, neither are they Enemies to their persons as men, but to their error and deceit, which lodgeth in their hearts where it ought not,

Tertull. What order there was among the Christians, concerning their Collections. *In the Church of God there was nothing done* (saith Tert.) *by allurement of gifts, for in the Assemblies of the Antient Christians, every one contributed a little sum at the end of the month, or when he would, but it was if he would and could, for none were constrained to give; And if they*

got

got any Almes it was of good will, and riches gathered in this manner, they accounted them pledges of Piety, and imployed them in feeding the poor and burying them; in comforting children that were destitute of Parents and goods; in helping old men that had spent their best days in the service of the Faithful, and in assisting them that served in Mines, and were banished into Islands, and shut up in prisons, because they confessed the Religion of the true God, that so during the time they suffered for the confession of his Name, they might be nourished with the Stock of the Church; and these actions caused the Heathens to wonder, and to cry out saying, see how they love one another, and how they are ready to die for one another, pag. 137, 138.

This is also the practise of the true Christians now, whose faith worketh by love, and not by the allurement of gifts and rewards, which have blinded the eyes of Apostatized Antichristians, who have lost the charity, and are departed from that faith which worketh by love, and therefore must they often times force and constrain one another, by a secular power, not only to contribute to the relief of the poor, fatherless and widdows, but also to their Priests, who is allured to preach among them by gifts, and who without gifts and rewards will not preach, and also by Sumes of mony may be allured from one place to another, and that more out of love to the gifts, then the souls of the people: But it is not thus with the true Ministers, nor yet with the true Christians, who give freely that which they have received

Parallel.

How gifts allure Priests to Preach.

received freely, and are ready to serve the Lord with their whole substance, and freely to communicate thereof unto one anothers necessity, even as they would have others to communicate unto them in the time of their necessity; And that brotherly love, which in this particular hath been manifested among the true Christian-*Quakers*, hath caused their Adversaries much to admire and wonder, even as the Heathen did, over that entire love, which was among the Antient Christians.

Tertull. Tertullian *told the Gentiles there was cause to wonder their passion was so irregular* (i.e. *contrary to rule*) *that in prosecuting the Christians they made no difficulty to take away the life of men that were profitable to the Common-wealth; farther he said, the State received by their injustice an evident damage and important loss, and yet no body look't to it* (*said he*) *no body weighes of what consequence the sufferings are, of so many persons of good life and the punishment of so great a number of Innocent.* pag. 153.

Parallel. There hath also been cause to wonder at the rashness and imprudency of many bitter, willful Antichristians, whose foolish indiscreet behaviour towards the true Christians, hath been not a little prejudicial to the Nation, in which no great difficulty hath been made, of casting thousands of them into prison, and they who have done it, or have been the cause of it, have sought and endeavoured thereby to procure the ruine of their Families and Estates, which thing certainly hath brought no honour to the King, neither hath it been any profit or advantage

tage to his Kingdom, but certain external inconveniencies, have been thereby procured to some of his faithful Subjects the true Christians; yet few in authority seemed to lay to heart, nor yet see seriously to consider of what sad consequence the undeserved sufferings of so many harmless people might be.

Thus have I briefly stated the suffering condition of the Antient Christians, with which I have truly parallelled the true Christians state in this present age; And let now the upright in heart judge how far both Papists and Protestants (that are accustomed to prosecute about Religion) are degenerated from the same, and how disagreeing their principles and practises are, to the principles and practises of the Antient Christians, yet notwithstanding will they glory of their Antiquity, and condemn others, as *New upstart Sects*, and *unheard of Religions* that differ from them, and Worship God in the Spirit; but by these things which I have re-capitulated in this *Treatise*, the wise in heart may see, how that the CHRISTIAN-QUAKERS, have whereof to glory, so well as others, (if not beyond many others) who at this day glory so much of their *Antiquity*; but this I know to be their resolution, and determination (*viz.*) that they will glory in the Lord, and in the fellowship of the sufferings of his dear Son, their Lord and Saviour; This knowing, how that, *he that was born after the flesh, persecuted him that was born after the Spirit.*

Thus it hath been } and thus } until he Reign
yea thus it is, } it will be } whose right it is.

A REGISTER OF THE Death, Sufferings and Martyrdome, of the Prophets and APOSTLES; According to the Testimony of the Scripture, and other Historical RECORDS.

ISAIAH was sawn asunder with a wooden saw.

Jeremiah was often persecuted, and imprisoned, yea he was thrown into a deep Dungeon, where (it is said) he stood in the mire to the head, and at length was stoned to death in Egypt.

Ezekiel was slain in Babylon, by the Duke of the people.

Daniel was thrown among the hungry Lyons yet the Lord preserved him.

The three Children were thrown into the Fiery Furnace, but the Fire did them no harm.

Micah was thrown down, and his neck broken.

Amos was smitten with a club on the Temples of the head, and so brained.

Zachariah was stoned to death.

The

The Life of *Peter.*

PETER was born at *Bethſaida*, formerly an obſcure and inconſiderable Village, till lately re-edified and inlarger by *Philip* the *Tetrarch*, Cituate it was upon the banks of *Galliſe*, and had a wilderneſs on the other ſide, called the deſert of *Bethſada*, whither our Saviour uſed often to retire, the privacies and ſolituds of the place, advantageouſly Miniſtring to Divine Contemplation; but *Bethſaida* was not ſo remarkable, as it ſelf was memorable for a worſe ſort of barrenneſs, ingratitude and unprofitableneſs, under the influence of four Sermons and Mericles, thence ſeverely upbraided by him and threatned till one of his deepeſt woes, Woe unto the *Chorazin*, Woe unto thee *Bethſaida*, *&c.* A Woe that ſtuck cloſe to it, for according to one who ſurveyed it in the laſt Age, it was ſunk again into a very mean and ſmall Village, conſiſting only of a few Cottages, of *Moors* and wild *Arabs*; and Travellers have ſince aſſured us, that even theſe are dwindled away into one poor Cottage, ſo fatally does ſin undermine the Greateſt, the goodlieſt Places; ſo certainly does God's Word take place, and not one jot either of his Promiſe or Threatning fall to the ground, the particular time of his Birth cannot be Recorded; in General, we may conclude him to be at leaſt two years Elder than his Maſter; his Married condition *Matth.* 11. 21.

and

and setled course of life, at his first coming to Christ and that Authority and Respect, which the Gravity of his Person, procured him amongst the rest of the Apostles can speak him no less; the Name given him at his Circumcision was *Simon* or *Symeon*, a Name common among the *Jews*; our Saviour adds thereunto *Cephas*, signifies a Stone or Rock, was hence derived into the Greek, and by Us *Peter*, his Father was *Jonah*, probably a Fisherman of *Bethsaida*, for the Sacred Story take no farther notice of him, than by the bare mention of of his Name, and I believe there had been no great danger of mistake, thought *Metaphrastes* had not told us, that it was not *Jonas* the Prophet, who come out of the Belly of the Whale; Brother he was to *Andrew* the Apostle, and it was as certain that he was a Fisherman by Trade, a very servile course of life, as besides the great pain and labour it required, exposing him to all the injuries of Wind and Weather, to the storm of the Sea, the darkness and tempestuousness of the Night, and all to make a very small return; but meanness is no bar in God's way, the Poor if vertuous are as dear to heaven as the wealthy, and the honourable equally alike to him, with whom there is no respect of persons. Nay our Lord seemed to cast a peculiar honour upon this Profession, when afterwards calling him and some others of the same Trade, from catching of Fish, to be (as he told them) Fishers of Men.

And

And hear we may justly reflect upon the wise and admirable method of divine providence, which in planting and propagating the Christian Religion in the world, made choice of such mean and unlikely instruments, that he should hid these things from the wise and prudent, and reveal them unto Babes; Men that had not been Educated at the *Academy*, and the Schools of Learning, but brought up to a Trade to catch Fish, and mend Nets; most of the Apostles being taken from the meanest Trades, and all of them (*Paul* excepted) unfurnished of all Arts of Learning, and the advantage of liberal and ingenious Education, and yet these were the Men that were design'd to rund down the world, and to overturn the Learning of the Prudent; certainly had humane wisdom been to manage the business, it would have taken quit other Measures, and chosen out the profoundest Rabbins, the accuteſt Philosophers, the smootheſt Oratours, such as would have been most likly, by strength of Reason, and Arts of Rhetorick, to have triumphed over the Minds of Men, to Graple with the stubbornness of the *Jews*, and baffle the the finer Notion and Speculation of the *Greeks*; but it being otherways, it is plainly evident, that they taught Christianity by a Divine Power, the sum of the discourse is in the Apostles words, 1 *Cor.* 1. 27, 28. that God chose the foolish things of the world to confound the wise, the weak to confound those that are mighty.

In the Enumeration of the Apoſtles, all the Evangeliſt conſtantly place *Peter* in the front, and *Matthew* expreſsly tells us, that he was the firſt, that is, he was the firſt Called to be an Apoſtle; his Age alſo, and the gravity of his perſon, more particularly qualifying him for a Primar of Order amongſt the reſt of the Apoſtles:

Yea, our Lord choſe him, to be his more intimate Companion, whom he admitted more familiarly than the reſt, in all the moſt ſecret paſſages, and tranſactions of his Life.

Peter Preached ſuch a Sermon in the Name of *Jeſus* of *Nazareth*, the effect of which was ſo ſtrange and wonderful, there being that day added to the Church no leſs then Three thouſand Souls, a quit and plentiful Harveſt; and though the Converting ſo vaſt a multitude, might juſtly Challenge a place amongſt the greateſt Miracles; yet the Apoſtles began now more particulars, *Acts* 3. 1, to exerciſe their Miraculous power, and *Peter* and *John* going up to the Temple, about the hour of prayer, they found a poor impotent Criple, who, though above forty years old, had been lame from his birth, lying at the beautiful Gate of the Temple, and asking an Alms of them, *Peter* careleſsly looking on him, told him he had no mony to give him, but that he would give him, that which was much better, reſtore him to his health, and lifting him up by the hand, commanded him in the Name of *Jeſus* of *Nazareth* to riſe up and walk, the word was no ſooner ſaid than the thing was done; while *Peter* was this working Miracles,

Miracles, and diſcourſing to the People in one place, we may ſuppoſe that *John* was Preaching to them in another, and the ſucceſs was anſwerable, there being by this means no fewer than five thouſand brought over to the Faith, *Acts* 4. 4.

Whileſt the Apoſtles were thus Preaching, the Prieſts and Saduces who hated Chriſtianity, intimated to the Magiſtrates the danger thereof, ſeized on the Apoſtles, and caſt them into Priſon, *Acts* 4. 1. the next day they were brought before the Jewiſh Sanhedrims, and being asked by what power and authority they had done this, *Peter* reſolutely anſwered, in the Name of *Jeſus* of *Nazareth*, whom they themſelves had Crucified, and God had raiſed from the dead, and made head of the Corner, and that there was no other way to expect Salvation but by him, *&c.* Great was the boldneſs of the Apoſtles, admired at by the Sanhedrim it ſelf, eſpecially when this was the very Court, that had ſo lately Sentenced and Condemned their Maſter; the Council commanded them to Preach no more in the Name of *Jeſus*, but *Peter* and *John* replied, that they could by no means yeild Obedience thereunto, appealing to themſelves, whether it was not more fit that they ſhould obey God rather than them, and that they could not but teſtifie what they had ſeen and heard: The Church exceedingly multplied by theſe means, and that ſo great a company (moſt whereof were poor) might be maitained; they generally ſold their Eſtates, and brought their mony to the Apoſtles to be by them diſpoſed in one common Treaſury,

ſury, and thence diſtributed, according to the ſeveral exigent of the Church, which gave occaſion to the dreadful inſtance, *Ananias* and his wife, *Acts* 5.1. *Saphire*, having taken upon them the profeſſion of the Goſpel, according to the free and generous Spirit of thoſe times, and had Conſecrated and Devoted their Eſtates, to the honour of God, and the neceſſity of the Church, and accordingly ſold their poſſeſſions and turn'd them into mony, but as they were willing to gain the reputation of Charitable Perſons, ſo were they loth wholy to caſt themſelves upon the Divine Providence, by letting go all at once, and therefore privately with-held part of what they had divored, and bringing the reſt, laid it all at the Apoſtles feet, hoping thereby they might a deceived the Apoſtles, though immediately guided by the ſpirit of God; *Peter* at his firſt coming in, treated *Ananias*, with theſe ſharp inquiries;

Why he ſhould ſuffer Satan to fill his heart with ſo big a wickedneſs, as by keeping back his Eſtate, to think to deceive the holy Ghoſt, that before it was ſold, it were holy at his one diſpoſing, and after, it was perfectly in his own power, fully to have performed his Vow, ſo that it was capable of no other interpretation, then that herein he had not only abuſed and injured Men, but mocked God, and what in him lay, lyed too, and cheated the holy Ghoſt, who they knew was privy to the moſt ſecret thoughts and propoſes of his heart: This was no ſooner ſaid, but ſuddenly to the great terrour

rour and amazement of all that were preſent, *Ananias* was Arreſted with a ſtroke from Heaven, and fell down dead to the ground, not long after his wife come in, whom *Peter*, entertained with the ſame ſevere reproofs, wherewith he had her husband, adding that the like ſad fate and doom ſhould immediately ſeize her, who thereupon drapt down dead, as ſhe had been Copartners with him in the ſin, becoming ſherer with him in the Puniſhment; an inſtance of great ſeverity filling all that heard it, with fear and terrour, and become a ſeaſonable prevention of that hypocriſie and diſſimulation, wherewith many might poſſibly think to have impoſed upon the Church; this ſevere caſe being extraordinary, the Apoſtles uſually exerted their power in ſuch Miracles, as were more uſeful and beneficial to the world, curing all manner of diſeaſes, and diſpoſeſſing Devils, *Acts* 2.12. Inſomuch that they brought the ſick into the Street, and laid them upon Beds, and Couches, that at leaſt *Peter*'s ſhadow, as he paſſed by might come upon them, theſe aſtoniſhing Miracles could not but mightily contribute to the propagation of the Church, and convince the world, that the Apoſtles were more conſiderable Perſons than they took them for, Poverty and Meanſs being no bar to true worth and greatneſs; thus *Peter*, who converted the world not by power of Arms, not by Engins or Artificers of Pomp and Gradeur, but by Faith in the Power of Chriſt; the Jewiſh Rulers alarm'd with this news, and awaken'd with the growing numbers of the Church, ſent to apprehend the Apo-

ſtles, and caſt them into Priſon, but God, who is never wanting to his one cauſe, ſent that night an Angel, from Heaven to open the Priſon doors, commanding them to Repair to the Temple, and exercíſe their Miniſtery, which they did early in the morning, and there taught the People, how unſucceſsful are the projects of the wiſeſt States-men, when God frowns upon them, how little do any Councils againſt heaven proſper, in vain is it to ſhut the doors, where God is reſolved to open them, the firmeſt bars, the ſtrongeſt chains cannot hold, when once God has deſigned and decreed our Liberty; the Officer returning the next morning, acquainted the Council, who much wondered at it, ſent for them, and asked them how they durſt propagate that Doctrine, they had ſo ſtrictly commanded them not to Preach, *Peter* in the name of the reſt, told them, that they muſt in this caſe obey God rather than Men, ſo vexed was the the countil with his anſwer, that they began to conſider how to cut them off, but *Gamaliel* a grave and learned Senatour prevented it by commanding the Apoſtles to withdraw, and then bid the Council take heed what they did, putting them in mind that ſeveral *Perſians* had heretofore raiſed Partys and Factions in great numbers. but came to nothing, and therefore they would do well to let theſe men alone, for if their Doctrine and deſign were mearly humain, they would in time, of themſelves fall to the ground, but if of God, all their power and poliſie, would never be able to defeat and overturn them,

and

and that hearing they themſelves would appear to appoſe the Council and deſign of Heaven, with this prudent anſwer, they gave them their Liberty, commanding them to be only ſcourged, and charged them no more to Preach this Doctrin, but their hard uſage, did not in the leaſt diſcourage them, to their duty to God, or leſs zealous, and diligent, both publick and private, to Preach Chriſt every where.

Peter was diſpatched by the Apoſtles to confirm the Church newly planted at *Samaria*, where he baffled and ſilenced *Simon Magus*; he is again caſt into Priſon by *Herod Agrippa*, but as miraculouſly delivered by an Angel.

He is again with *Paul* caſt into Priſon by *Nero* the Emperor, who is reſolved now the Apoſtles ſhall fall as a Victime and ſacrifice to his cruilty and revenge; *Peter* is deſired by his companion to make his Eſcape, and accordingly did, but meeting his Lord, *Peter* asked him Lord whether art thou going, who anſwered I am come to *Rome*, to be Crucified a Second time, by which *Peter* apprehended himſelf to be reproved, and that our Lord ment, he was to be Crucified a ſecond time in his ſervant, and ſo returned back to the Priſon, and it is reported that in the ſtone where our Lord ſtood, while he talked with *Peter*, he left the impreſſion of his feet, which ſtone hath been ever ſince preſerved as a ſacred Relique; before his ſuffering, he was no queſtion ſcourged according to Cuſtom, and having ſaluted his Brethren, more eſpecially *Paul*, he was brought

out of Priſon, and led to the top of the Vatican Mount, near to *Tybur* to be executed; the death he was adjudged to, was Crucifiction, but he intreated the Officer that he might not be Crucified the Common way, but might ſuffer with his head downwards, affirming he was not worthy to ſuffer in the ſame poſture as his Lord ſuffered, (as *Chryſoſtom* gloſſes) to be ſet in the redieſt poſture of travelling from Earth to Heaven; his body being taken from the Croſs, is ſaid to have been embalmed by *Marcellinus* the Presbiter, after the *Jews* manner, and was then buried in the Vatican near the triumphant way.

The deſcription of his Perſon.

HIS Body if we may believe the deſcription given him by *Nicephorus*, was ſomewhat ſlender, of a Midle ſize, but rather inclining to Tallneſs, his Complection very pale, and almoſt white, the hair of his Head curled and thick, but withal ſhort, his Eyes black, but ſpeck with read, which *Baronius* will have to proceed from his much weeping, his Noſe long but rather broad and flat than ſharp; ſuch was the caſe of that Jewel that was within, he was very Eager in his Temper, which like a whetſtone ſharpned his Soul for all bold and generous undertakings.

The

The Life of *Paul.*

THough *Paul* was none of the Twelve Apoſtles yet had he the Honour, of being an Apoſtle extraordinary, and to be immediately Called in a way peculiar to himſelf, he juſtly deſerves a place next *Peter*, for in their Lives they were pleaſant and lovely, ſo at their deaths they were not devided, eſpecially if it be true that they both ſuffered, not only for the ſame cauſe, but at the ſame time; *Paul* was born at *Tarſus*, the Metropolis of *Cilicia*, a City infinitely Rich and Popular, and what Contributed more to the Fame and Honour of it, an Academy, furniſhed with Schools of Learning, where the Scholars, ſo cloſly plyed their Studys, that as *Strabo* informs us, they excelled in all Arts of Politeck Learning and Philoſophy, his Parence was *Jews*, and that of the Antients Stock, not entring in by the Gate of *Proſelitiſm*, but Originally deſended from that Nation, which ſurely he meanswhen he ſays, that he was an *Hebrew* of the *Hebrews*; his Parents belonged to the Tribe of *Benjamin*, whoſe Founder was the younger Son of the Old Patriarch *Jacob*, who thus proviſied of him; *Benjamen* ſhall Raven as a Wolf, in the Morning he ſhall devour the prey, and at Night he ſhall devide the Spoyl; this Prophetical Character *Tertullian* and others will have to be accompliſhed in our Apoſtle, as a Ravening Wolf, in the Morning devouring his prey, that is as a Perſecutor

ſecutor of the Church, in the firſt part of his Life, deſtroying the Flock of God; in the Evening deviding the Spoyl, that is in his declining Age as Doctor of the Nation, feeding and diſtributing to Chriſt Sheep; we find him deſcribed in Scripture by two Names, the one *Saul*, a name common in the Tribe of *Benjamen*, his other was *Paul* aſumed to him as ſome think at his Converſion, to denote his humility; in his youth he was brought up in the Schools of *Tarſus*, fully inſtructed in all the Liberal Arts and Sciences, whereby he came admirably aquainted with famous and external Authors; having run through the whole Circle of the Sciences, and laid the ſure foundation of humain Learning at *Tarſus*, he was by his Parance ſent to *Jeruſalem* to be perfected in the Study of the Law; it is ſaid when *Stephen* was Executed *Paul* ſtood by, and kept the Clothes of them that did it, whether he was any farther conſerned in the death of this innocent Man, we do not find; however it was enough loudly to Proclaim his approbation and conſent, and therefore we find him indicting himſelf for this Fact, and pleading Guilty, when the blood of thy Martyr *Stephen* was ſhed, I alſo was ſtanding by, and conſenting unto his death, and kept the Raiment of them that Slew him, *Acts* 22. 20. God chiefly inſpects the Heart, and if the Vote be paſſed there, writes the man Guilty, though he ſtur no farther in all moral Actions, God values the will for the deed; the ſtorm thus increaſed apace, and a violent perſecution began to ariſe in

in which our Apoſtle was a prime Agent and Miniſter, Raging about in all Parts, with a mad and ungoverned Zeal, ſearching for the Saints, beating ſome, impriſoning others, and procuring them to be put to death; indeed he was a kind of Inquiſitor, imployed to hunt and find out theſe upſtart Hereticks; accordingly took a Warrant and Commiſſion to go down to *Damaſcus*, in fury and a miſguided Zeal, whether many of thoſe perſecuted Chriſtians had fled for ſhelter, but God who had deſigned him for a work of another nature, and ſeparated him from his Mother's womb, to the Preaching of the Goſpel, ſtopt him in his journey as *Acts* 22. 9. and he fell unto the ground, and heard a voice ſaying, *Saul, Saul,* why Perſecuteſt thou me, and he went to *Damaſcus* another man, from a Perſecutor he became one of the Perſecuted; from hence he Traveled to *Arabia* and ſpent three yeaps in the Miniſtery there, and then retunned to *Damaſcus*, a great and populus City, from hence he went to *Jeruſalem* and converſt with *Peter* and *James*; it was at *Antioch* about the beginning of *Claudius*'s Reign, ten years after Chriſt's Aſcenſion, where the Diſciples was firſt called Chriſtians, being uſually ſtiled before Nazarens; from *Jeruſalem* he ſet Sail to *Cyprus* and planted Chriſtianity there, and now the Old Spirit of the *Jews* did begin to hunt and perſue them, who coming from *Antioch* and *Iconium*, exaſperated and ſtired up the multitude, and they who juſt before accounted them as Gods, uſed them not only worſe then men but ſlaves, for in a mighty

mighty Rage, they fell upon *Paul*, ſtoned him, and as they thought Dead, and then drag'd him out of the City, where the Chriſtians of that place coming probable to Inter him, he ſuddenly Revived and Roſe up among them, and the next day went hence to *Debe*, and ſo Traveled to ſeveral places to Confirm the new planted Church, he was Impriſoned and Illuſed at *Phylippi*.

His Parents were Tent Makers by Trade, Preaching Chriſt at *Jeruſalem*, *Italy*, *Spain*, Labouring much among the *Gentiles*, ſuffered at *Rome* under *Nero*; as he was leading to Execution it is ſaid Three of the Soulders that Guarded him, ſeeing his Courage, become Chriſtians, and ſuffered Death, he kneeled down and his head ſtrucken off with a Sword, as ſome write in the 68 year of his Age, and was buried with *Peter*.

The deſcription of his Perſon.

He was a Man ſaid to be of Low and tittle Stature, and ſomewhat ſtooping, his Complection fair, his Countenance grave, his head ſmall, his Eyes carried a kind of beauty and ſweetneſs in them, that he was Low himſelf plainly intimates, when he tells us they were wont to ſay of him, that his bodily perſon was weak, and his ſpeech contemptable, in which reſpect he is ſtiled by *Chryſoſtom* a Man Three Cubits (or a little more than four Foot,) high, and yet tall enough to reach Heaven.

The

The Life of *Andrew.*

HIſtory which hath hitherto been very Large and Copius in deſcribing the Acts of the two firſt Apoſtles, is hence forward very ſparing in its accounts, giving us only now and then a few oblique and accidental Remarks concerning the Reſt, and ſome of them no farther mentioned, than the meer recording of their Names, for what Reaſon it pleaſed the divine Wiſdom and Providence, that no more of their Acts ſhould be conſigned to writing by the Pen Men of Old, is to us unknown; *Andrew* was Born at *Bethſaida* a City of *Galile*, ſtanding upon the bank of the Lake of *Geneſareth*, Son to *John* or *Jonas* a Fiſher-man, of that Town, Brother he was to *Simon Peter*; he had *Scythia* and the Neighbouring Country primary alloted him for his Provinces, firſt then he Traveled through *Cappadocia*, *Galatia*, and *Bithynia*, and Inſtructed them, in the Faith of *Chriſt*.

Paſſing all along the *Euxine* Seas, formerly called *Axenus*, from the Barbarous and Inhoſpitable temper of the People, who were wont, to ſacrificed ſtrangers, and of their Skulls make Cups to drink in at their Feaſts and Banquets, he was brought before the *Proconſul*, who perſwaded him that he would not fooliſhly deſtroy himſelf, but live and injoy with him the pleaſures of this Life; the Apoſtle after

after many more words replyed, that now he saw it was in vain any longer to deal with him, a person incapable of sober Counsel, and hardened, in his on blindness and folly, he might now do his worst, and if he had one Torment greater than another, he might heap that upon him, the greater constancy he shewed in his suffering for *Christ*, the more acceptable he should be to his Lord and Master, the *Proconsul* first Commanded him to be scourged seven lashes successively, whipping his naked body, and seeing his invincable patience and constancy, Commanded him to be Crucified, but not to be fastned to the Cross with Nails but Cords, that so his death might be the more lingering and tedious; as he was led to Execution, to which he went with a chearful and composed mind, the People Cried out, that he was an innocent and good Man, being come within sight of the Cross, he saluted it with this kind adress, that he had long desired and expected that happy hour, thus having prayed and exhorted the People to constancy and perceverance in that Relgion, he was fastned to the Cross, whereon he hung, two days teaching and instructing the People all the time, and when great importunities in the mean while was used to the *Proconsul* to spare his Life, he earnestly begs of the Lord that he might at this time depart, and seal the Truth of his Religion with his blood, God heard his prayers, and he immediately expired, in the 9th month, though in what year, no certain account can be Recorded; his Body being

being taken down and Embalmed, was decently and honourably Interred by *Maximilla*, a Woman of great Quality and Eſtate.

JAMES The Son of *Zebede*, a Fiſherman, by Birth a *Galilean*, ſuppos'd to be one of the Brethren that their Mother asked, that one might ſit at the right hand and the other at the left hand of *Jeſus* in his Kingdom; he Preach't *Chriſt* unto the 12 Tribes, ſome write that he came to *Spain*, and other *Weſtern* parts, and alſo *Britain*, *Ireland*; he was ſlain with a Sword by *Herod* the *Tetrach* of the *Jews* in *Judæa*, where he was buried.

JOHN The Brother of *James*, by Birth a *Galilean*, Preach't *Chriſt* in *Aſia*, coming near *Rome* was accuſed to the Emperor as an Aſſertor of Atheſim, and Subvertor of the Religion of the Empire, whereupon he was ſent bound to *Rome*, and put into a Coldron of boyling Oyl in which he had no harm, Baniſhed by *Trajan* the Emperor into the Iſle of *Patmos*, and there he wrote his Goſpel, being Releaſt in the Reign of *Vertinax*, and in the 100 year of *Chriſt*, as written by ſome, return'd to *Aſia*, chiefly Reſiding at *Epheſus*, his conſtant practiſe to his dying day (being led to the Meeting) ſaying no more than Little Children Love one another; he lived as ſome write to the Age of 120 years.

PHILIP,

PHILIP, Born at *Bethſaida*, near the Sea of *Tiberias*, Brought up in learning, tis ſaid he Preach'd *Chriſt* in *Phrygia*, and the City *Hierapolis*, many having reciev'd the Faith, he was ſeized and carried to Priſon, was cruely Scourged and hanged by the Neck againſt a Pillar, at which time as ſome write, was a Terrible Earth-quake; he was Buried at *Hierapolis*, and his Daughters ſome ſay was Crucified at *Paimimes*.

BARTHOLOMEW, Who ſome think to be *Nathaniel* of *Cana* in *Galile*, Preach'd *Chriſt* unto the *Indians*, Buried in *Albania*, a City of *Armenia* the Great, where he was Crucified with his head downward and ſlain alive, and ſome wright that he was beheaded at the Commandment of *Polemii* King of *India*.

MATTHEW, Otherwiſe *Levi*, Born at *Nazareth*, a City of *Zebulon*, the Son of *Alepheus* a Tax gartherer, Preach'd *Chriſt* to the *Ethiopians*, which is called Presbiter *John*'s Kingdom, by *Hurtychus*'s Command thruſt through with a Sword, he dyed at *Hieropolis* in *Porthia*, and was Buried, ſuppos'd to be 70 years of Age.

THOMAS, a *Jew*, and Fiſher-man, as ſome write, Preach'd *Chriſt* unto the *Parthimans*, *Medes* and *Perſians*, and to the *Caramans*, *Hixcans*, *Bartrians*, and *Magicians*, he reſted at

at *Calamica* a City in *Judea*; where the Heathen Prieſts, as he was Praying a lone in a ſolitary place, they coming upon him with a Dart called a Spear or Javelin, Run him thorow.

SIMON ZELOTES, Born at *Cana* in *Galile*, Preach'd *Chriſt* throughout *Mauritania*, and *Africk* the Leſs, and *Perſia*, *Egypt* and *Bretania*, where he was, as ſome write Crucified and Buried.

JUDE, And ſometime called *Thaddæus* and *Sebbæus*, as ſome writ, Brother of *James*, Preach'd *Chriſt* in *Judæa*, *Samarie*, throughout all *Meſapotamia*; he was ſlain in the Time of *Agbarus* King of *Edeſſe*, and buried.

MATTHIAS, One of the 70 Diſciples, and Numbred among the 11 Apoſtles in Room of *Judas*, he Preach'd in *Macedonia* in *Ethiopia*, about the Haven *Hyſſus*, and the River *Phaſis*, a *Barbarous* Nation and Ravonous of fleſh; he dyed at *Sebaſtobilus* nigh the Temple, Stoned by the *Jews*, at laſt beheaded with an Ax, *Anno* 59 ſome ſay 64.

MARK, Of *Jews* Parents, of the Tribe of *Levi*, Preach'd *Chriſt* at *Alexandria* and all the Bordering Regions from *Egypt* unto *Pentapolis*, in the Time of *Tarmin*, he had a Cable Rope tyed about his Neck, ſome write his Feet, at *Alexandria*; by which drawn from a place called *Bucolus* to the place called *Angeles*, where

he was Burned to ashes by the furious Idolaters in the month *Pharmuthi*, with us call'd *April*, on the 25th day.

LUKE, The Evangelist, Born at *Antioch* the chief City of *Syria*, brought up in Learning, Toyled with the Apostles, *Epiphanius* writes that he Preach'd in *Dalmatia*, *Galatia* and *France*, and *Italy*, and *Macedonia*; Authours do not agree where he suffered Martyrdom, but it is suppos'd at *Ephesus*, he died and was Buried.

TIMOTHY Preach'd at *Ephesus* and *Illyricum*, and throughout *Hellas* in *Achaia*, where he died and was Buried.

Thus did these faithful Wittnesses finish their testimony, and through their constancy and fidelity obtained not only a good Report, but also a Crown immortal, through faith in *Christ Jesus*, to whom be glory and dominion for ever.

SOME

SOME PASSAGES OUT OF A LETTER, WRIT TO A PERSON OF Quality:

Giving a True Relation in General, Concerning the Heavenly Lives of the *Primitive Christians.*

SUCH was the Beginning, and first Institution of the Christian Church; that in it we find Men, who voluntarily became little Children, Children who in Wisdom exceeded Patriarchs, Virgins, who had the Prudence and Gravity of Matrons,

and Matrons endowed with Virgininal Modesty, and Chastity. Men of gray Hairs, and old in Years, but Children in Malice, Pride and Ambition; and it was hard to say, which were the Old, and which the Young Disciples, for the younger sort strove to qual, if not exceed the elder in Devotion.

Holiness was their Ornament, and Men were counted Great, as they arriv'd to high Degrees of Piety; and the more Religious any Man was, the greater Majesty and Respect he was thought worthy of.

The Light they came attended withall fill'd the World, as the Sun doth the Universe, which comes forth from its Eastern Conclave, and presently diffuses, and spreads its Light over all the surface of our Hemisphere. So soon did the World feel the influence, and operations of these new Stars, and were forced to acknowledge their Divine Power and Virtue; for they pressed through the *Chaos* Mankind lay in, as souls do pierce through Bodies, and the Life, Sense and Understanding they taught them, was wholly new, so different from what was in the World before, that Men gaz'd at the Spectacle, and lost themselves in Admiration.

What advantages the Soul can be supposed to give the Body, the same did the first Christians afford to the benighted World; and whatever inconveniences the Body puts the Soul to, the same did the besotted World bring upon the first Christians; for as the Soul tenders the Bodies welfare, so did they the Worlds;

as

as the Soul directs the body to do things rational, ſo did they the World; as the Soul reſtrains the Body from doing miſchief to it ſelf, ſo did they the World; and as the Soul makes the Members of the Body Inſtruments of Righteouſneſs, ſo did they attempt to reform the deluded World into Holineſs: On the other ſide, as the Body afflicteth the Soul, ſo did the World perſecute thoſe firſt Chriſtians; as the Body makes the Soul live uneaſie, ſo did they incommode theſe excellent Men: as the Body puts ill Conſtructions on the actions and admonitions of the Soul, ſo the World did put the ſame on theirs; and as the Body ſeems to long for nothing ſo much, as the ruine of the Soul; ſo the deſtruction of thoſe Saints, was the great thing the World then did aim at.

They were a Commonwealth made up of Great and Low, of Rulers and Underlings, of Governours and Subjects; and yet nothing was more hard, than to diſtinguiſh one from the other; for what-ever the difference might be, they eſteemed one another equal, and by their carriage one would have concluded that they had been all of the ſame degree and condition. Their *Paſtors* and chief Men were more known by their Munificence and Good Deeds, than by their Coats of Arms, or Splendour of their Offices.

They ſeemed to be all of the ſame Kindred; for the Aged they honoured as Fathers, and the Youths they tendred as their Children. Thoſe of the ſame Age call'd one another Bre-

thren, and theſe were the names they gave one another; and in theſe Titles they gloried more, than men now-a-days do in the lofty Epithets of *Duke*, *Earl*, *Baron*, *Knight*, or *Gentleman*.

You might ſee amongſt them abundance of Mothers that never had any Children, and Virgins took care of innocent Babes, as if they had been Mothers. No Family complained of Barrenneſs or Unfruitfullneſs, for they never wanted Children to provide for; and and thoſe that had none of their own, would be ſure to find ſome to take care of. None wanted paternal Care, while ſo many Fathers ſtudied to do good, and men were readier to Give, than others were to Ask, and ſeemed to be ſorrowful if they had not Objects, upon which they might exerciſe a paternal Charity.

There was hardly a Widow among them, that complained of Solitarineſs, or ſought comfort in a ſecond Husband, and ſecond Marriage was counted little better than Adultery. Their Widows were the ſame, that they were whil'ſt their Husbands lived; and finding that upon their Husband's death, they were become Siſters of many Brethren, they aimed at no other Contract, but that with Chriſt, who, if they were found worthy, would, as they thought, marry them at laſt to the Service of the Church, where they might exerciſe that Material Care to the Poor and Needy, which formerly they uſed to expreſs to their own Children. Here you ſhould ſee none Rejoycing,

cing, that he had any thing of his own; for what-ever he had, he look'd upon his Fellow-Chriſtians as Co-heirs; and was ſo well contented, that they ſhould inherit with him, that he thought, that which he had, a Burthen, if his Neighbours were not to ſhare in his Poſſeſſions. This preſent Life was the leaſt thing they minded, while that to come, engroſſed their Thoughts and Conſiderations. They were ſo entirely Chriſtians, that in a manner they were nothing elſe, and cared not for being any thing elſe, leſt if they ſhould be ſomething elſe, they ſhould be ſuſpected of deviating from their Maſter's ſooſteps.

Hence it was, that the *Pagans* accuſed them of Unrighteouſneſs, and Unprofitableneſs, as if they were dead Weights in the World, contributing nothing to the welfare and proſperity of Mankind, and as if they ſtood for Cyphers in Humane Societies, though none were more ready to communicate of the Profit of their Labours to others than they, and did therefore on purpoſe keep cloſe to their Calling and Profeſſion, that they might be able to relieve the Needy. And though they were loath to take upon them the Employment of Magiſtrates and Governours, leſt the Empero's and God's Commands ſhould claſh, and they lye under a temptation of obeying Man more than God; yet, when-ever they were thought worthy to bear Office in the Church, they readily embraced the Charge, that they might be in a

greater capacity to improve the Talents God had given them, to his Glory, and his People's good, and were pleased with the Trouble of the Office, that the World might see they had no design of Gain, or Worldly Interest in the Administration.

They spake little, but their Thoughts were always Great and Heavenly; and as they look'd upon sublunary Objects, as too mean for their lofty Minds to rest on, so their care was to keep the Eyes of their Understanding fix'd on that World, which fades not away.

Their Communications or Answers in common Discourses were Yea, Yea, and Nay, Nay. An Oath they shunn'd as much as Perjury, and a Lye among them was more rare, than a Sea-monster is to the Inhabitants of a Continent; for they said, that in their Baptism they were signed with the Mark of Truth, and that they could not be Servants of the God of Truth, if they should yield but to the least appearance of Falshood.

In the Cities and Towns where they lived, none was unknown to the other; for they Pray'd together, heard the Word together, met frequently at Meals together, and were continually helpful one to the other; In-so-much that where-ever they met, they knew one another; and when they durst not with their Lips, yet with their Eyes and Gestures, they would salute one another, send Kisses of Peace one to another, rejoyce in the common Hope, and

and if permitted, aſſiſt one another in Adverſities. This is one of us, ſaith ſuch a Saint, for we have ſeen him in our Oratories, we have Prey'd with him, we have been at the Lord's Table together, we have heard the Scriptures read together, we have kneeled together, we have been inſtructed together. O happy Kindred! which comes by Prayer, and Communion of the Body and Blood of *JESUS*! O Bleſſed Relations! where Men are not called Brothers of the Sun or of the Stars, as the antient Tyrants ſtyled themſelves, but Brethren of CHRIST, Children of GOD, and Citizens of Heaven!

When a Chriſtian, who was a Stranger, came to them, before ever he ſhew'd his Teſtimonias. they knew him by his lean Viſage, and meager Face, which his frequent Faſting had brought him to, by the Modeſty of his Eyes, by the Gravity of his Speech, by his Gate, and Habit, and mortified Behaviour, for ſomething Divine did ſhine through their looks, and one might read the Characters of the Spirit in their Countenance. Nor is it very ſtrange, that a good Man ſhould be known by his Carriage, for to this day, a ſerious Perſon, though he ſays nothing, ſomething in his Lineaments, and Features, and Poſtures, will betray the inward Zeal, and Sincerity of his Soul; and his Deportment will diſcover, there is ſomething more than ordinary in him, as much as the *Roman Senator* was betray'd by the Perfumes about him.

Whenever

Whenever they were thrust into the Croud of Malefactors, there Fellow-Christians soon guessed who they were; for they hastned with Meekness to their Martyrdom, and without expressing any impatience, or indignation, submitted their Necks to the stroak of the Axe, prepared for them. They used to look frequently up to Heaven, and one might by their smiles see that between God and them there was more than ordinary Correspondence. Sometimes they would provoke the Executioners to begin their Tortures, and be earnest with the Hangman, not to delay their Agonnies. Sometimes they would laugh at the Pain they suffer'd, and in the very jaws of Death betray a taste of Immortality. They looked upon Christianity, as a Religion, that taught them to suffer valiantly; and to them it was no other but a Science, to instruct Men to dispise Riches, Honours, and Torments too, in order to Everlasting Glory.

Their Presidents, and Pastors, were known by no other Character, but that of Officiousness, and Charity, nor had their Shepherds any other mark to be distinguish'd by, but their willingness to advance the good of the Sheep, and their readiness unto every good Word and Work. And indeed so were the Christians in general known by their mutual Love, and kind Offices.

If any fell sick, the rest did chearfully run to comfort him; and this Employment their Women were chiefly ambitious of, who seldom stirred out of their own Houses, but upon such occasions, and when they resorted to their Oratories,

Oratories. They were ſeen but rarely in the Streets, except ſuch charitable Employments called them forth; for none denied her Neighbour her care, nor could any worldly Reſpects diſcharge them from that Officiouſneſs.

If any were Rich, or Noble, they were the readier to expreſs their compaſſion, and Women of the higheſt Deſcent were the forwardeſt to aſſiſt the Calamitous in their need; for Religion had mortifi'd in them all Punctilio's of Honour and State, and made them remember that in Chriſt they were all equal. She in whoſe Veins the Nobleſt Blood did run, would ſay of her poor diſtreſſed Nighbour, ſhe is my Siſter, my Fellow-member, one that hath part with me in my Dear Redemer. If ſhe be antient, ſhe is my Mother, ſaid ſhe, if younger, ſhe is my Daughter; nor were theſe expreſſions names of courſe only, but they were written in their hearts, and their Lips ſpoke what their Minds believed, and theſe words were at once pronounced, and thought. Hence it was, that the greateſt Ladies touch'd their poorer Neighbours Sores, bound up their Wounds, applied Plaiſters to them, made their Beds and tended them, as the meaneſt Servants. Here you might ſee the induſtry of one, there the ſweetneſs and patience of another; one would turn the ſick Siſter, the other help her up, the third dreſs her, the fourth feed her, and in all this, the ſick Creature ſaw, as it were, the Face of the Lord *JESUS*. She that tended the Sick, look'd upon Chriſt

in

in her that was ſick, and ſhe that was ſick, thought ſhe ſaw Chriſt, in the perſon that tended her. So Divine, ſo heavenly were their Works of Mercy, that one was to the other in God's ſtead, and that ſaying of *Chriſt, What you have done unto the leaſt of theſe my Brethren, you have done it unto me,* did not depart from their Memories. Thus ſtood the caſe with the Holy Women then, and this advantage they reapt by their Charitable care, that when their Husbands died, they were taken as Deaconneſſes into the Church, and thus they prepared themſelves for Chriſt, and the Church's Service.

If any were impriſoned upon the account of Religion, all that knew them would fly to them. No Keeper ſo hard-hearted, but they would find out a way to ſmooth him; no Lock, no Bar ſo ſtrong, but they would make a ſhift to break it, either by their Gifts, or their ſoft Anſwers, not to make the Jaylers falſe to their Truſts, but to get an oppertunity to ſee their Suffering Friends; and when they ſaw them, one would kiſs their Chains, and Fetters, another lay his Lips to their Wounds, a third give their bruiſed Members and tired Bodies ſuch refreſhment as was needful.

If any of them were driven into Exile, in every place they met with Brethren, and Feliow-Chriſtians, and theſe would run to to them, comfort them, lead them into their Houſes, and treat them as Members of their own Family, eſpecially when by Letters

ters from their Brethren, they underſtood, that for *CHRIST* his ſake they were driven from their native home.

Were any condemned to work in Mines, or Quarries, the neighbouring Chriſtians, that that heard of it, would preſently come together, help the innocent Man, endeavour to make his burthen light, feed him with Victuals, and aſſiſt him in the performing of his Task.

Were any of them ſent through the malice of the Heathen Governors to the Correction-houſe, or forced to labour hard in Caves and Dens, or lamentably ſcourg'd, beaten, and abuſed for the name of the Lord *JESUS*. The reſt that heard of it, would not complain, nor think their Brethren unhappy, but rather count themſelves ſo, becauſe they were not counted worthy to ſuffer for the Name of *JESUS*, and therefore would wiſh that this might be their Lot and Portion too.

If the fury of Tyrants abated, or remitted at any time, and the impriſon'd and afflicted Believers got leave to return home again, ſome wounded, ſome bruiſed, ſome with diſjoynted Bones, ſome half Burnt, ſome Maimed, ſome with one Arm, ſome with one Eye, ſome with one Leg only; their Friends would run out to them, and ſtrive, who ſhould firſt receive them into their Houſes. Happy the man that could kiſs their Wounds. and refreſh them with Neceſſaries and Conveniences; and the longer any Man could harbour ſuch a Chriſtian

Christian at his House. the happier he thought himself to be. And such Men as had thus suffer'd for Christ, they honour'd for the future, and esteem'd them equal with their Pastors and Presidents. Indeed out of these, they chose their Bishops, thinking those fittest to serve at *Christ*'s Altar who had already made themselves a Sacrifice for him. Thus Men purchased the degree of Pastours by their Holiness, and their eminent Sanctity, which pressed even through Wounds and Tortures for the Name of *Christ* prepared them for that Function. Men that were strong to suffer, they justly thought might be fittest to labour in God's Church, and they that had been such Champions for the truth, they looked upon as the propereſt Instruments to defend it to their death.

Nor did their kindness extend only to their Friends, but reacht even to their greateſt Enemies; and they that just before were persecuted by them, if their Persecutors fell sick, or were afflicted, or the Plague of God came upon them, these injured Christians would offer their Services, support them, comfort them, admonish them, attend at their Beds side, and Lend them their helping-hand, cherish them, supple their Sores, relieve them, and with a pity great and magnanimous, weep over their calamitious Estate to the amazement of the Pagan World, who were now ready to look upon them as Angels, when but just before they thought them as bad as Devils.

Poverty

Poverty was the leaſt thing that troubled them; nor did Want ſit ſo heavy on their Souls, as it doth on ours, for they had learned to undervalue Riches; and that which made them ſlight it, were theſe two impreſſions the Apoſtles Doctrine had made on their Souls

This ſunk deep into their Hearts, that here we have no Continuing City, but we ſeek one to come. That all we ſee here, is but ſhadow, and imagery, but the ſubſtance is not yet Viſible; that the faſhions of this World will paſs away, and the Gaudes and Glories below the Moon afford no real ſatisfaction. This made it ridiculous in their eyes, to ſnatch at a Butterfly or a Flying Feather; and they rationally believe, that what-ever is ſubject to time, and change, will certainly make it ſelf Wings, and flee away, and leave the Soul as empty as it found it, and that therefore their Thoughts muſt be turned another way, even there where conſtant ſatisfaction, laſting content, permanent happineſs, perfect beauty, and uninterrupted joys are to be found; and indeed, this duly weigh'd, will breed a mighty contempt of Temporal things, and a certain expectation of future Bliſs.

Nor did the care of their Children fill their Hearts with anexious Thoughts, for they were ſenſible, that when-ever the Church had notice of their want, they would certainly be relieved, and looked after; for as many Fathers and Mothers left their Eſtates, and what they had to the Church, ſo the

Church

Church imploy'd those Legacies, or Gifts, to support all those that should be necessitous. Besides this, their Pastors both by their Doctrine and Example admonish'd them to be diligent in working with their own hands, that they might get something not only to be beneficial to themselves, but to others too, and indeed they thought they did little or nothing, if of what they got, they did not communicate to those, who were not able to help themselves.

They had nothing that was superfluous and hence it was, that there was but little striving about what they left. To lay up much Goods for many years, they thought was fitter for Heathens that for Christians; and having seen no such thing in their Master, they could not tell, how it could be proper in his Servants.

Love of Mony, and admiration of Riches, and anxious worldly Cares and Desires of Hoarding, were things they had an antipathy against; and though out of that Stock they provided themselves with Necessaries, yet for engrossing any thing to themselves, besides, was a thought as far from their Minds, as the Heaven they longed for was from that Earth, on which they trampled, and looked upon with pity and scorn? for, alas! what greediness could there be in them after Temporal Means, who were already greater than the World could make them, and took delight in nothing, but surveying that Glory, which ere long they should rejoyce, and triumph in?

If

If any were ſo Malicious as to traduce their Teachers, and brand them with the guilt of Covetouſneſs, or Slander them, their Paſtors uſed no other Weapon to put by the Sting, but Meekneſs to the Back-biter, and their own innocence by degrees daſhed, and wiped away all aſperſions, Hence the Chriſtians gave them their own freely, for they believed they could loſe nothing by it, and long experience had ſo confirm'd that belief, that Envy it ſelf could make no impreſſions upon them to the contrary; when it was in their hands, they thought it was ſafer than in their own; and being hereby freed from abundance of Cares, and Incumbrances, they preſſed more chearfully to the promiſed Mark.

If any Chriſtian kept any land in his hands, his care was ſo to uſe his Income, as to give God the Firſt Fruits of it, to bring his Gift to the Church, to lay by ſomewhat for Alms, to help and aſſiſt the Sick, and to relieve the Priſoners and Captives, not only ſuch as were within the verge of the Town he liv'd in, but others alſo. Thus did thoſe men live under Riches, as under Thorns, and were ſenſible of nothing ſo much as this, that great Wealth is but a great temptation to be Vain, and Senſual, which made them uſe this Self-denial in their Incomes.

He that for a kindneſs, he did to his Neighbour, expected a Recompence, was look'd upon as a Perſon greedy of filthy Lucre; and he that could do nothing for his friend, without a Reward, or proſpect of ſome Profit to himſelf,

ſelf, was cenſured as a Perſon ignorant of the Fundamental Law of their Religion. Uſury, Intereſt, and ſuch names, were ſcarce heard of among them; and Oppreſſion was a thing, which they thought none that named the Name of *Chriſt* could be guilty of. In a word, they deſired nothing ſo much in this world as to be quickly gone from it, and they thought it the joyfulleſt news imaginable to underſtand, that they were to be diſſolved, and to go to *Chriſt*.

This was the Temper Nature, and Conſtitution of that Commonwealth. The Members of it look'd mean, and contemptible. Nothing about them was pompous, either in Cloaths, or Dyet, or Habitation, or Houſhold-ſtuff. Such among them, as were Noble or Learned, or of a gentile Extract laid aſide their Pride, and all their ſwelling Titles, forgot that they were better Born, or Educated than others, and became like their Brethren. Plaiting and Curling the Hair was a thing that both their Men and Women proſcribed from their care, and they thought that labour loſt, which was employ'd on ſuch Superfluities. They were jealous of their ſerious frame of Spirit, and therefore all ſuch Dreſſes, as might ſerve to infuſe Vanity into their Minds, or damp their Zeal to Religion, they ſhunn'd, as they did Houſes infected with the Plague. They minded no ſuch thing as Modes and Faſhion, nor did any new Habit, or Ornament that came up, entice them to imitation. Decency was their Rule, and Modeſty the Standard

Standard of their Habit, and Converſation. They wore nothing about them that was either Coſtly or Curious, and there greateſt ſtudy and contrivance was, how to advance their Souls, and make them fit for the Wedding of the Lamb; Laying on either White or Red upon the Face, or disfiguring it with ſomething black, and of Kin to Hell, they knew not what it meant. Their Garments were either Linnen or Woollen, or Furr, or Sheeps-skin, and their Furniture Mean and Homely.

Without God, they attempted nothing; and whatever Enterprize it was, they betook themſelves to, they ſanctified it by Prayer, and Suplication. If they went out either to Sow, or to Plough, or to Reap, or to Build, God's Bleſſing was firſt ſought, and begg'd, and they never put on their Cloaths, but entertained themſelves all the while with ſome holy reflections. Theaters and ſeeing of Plays they hated, as a thing contrary to their Profeſſion; and though the Heathen deſpiſed them for it, look'd upon them as unſociable, Men of pitiful Spirits, Strangers to the Art of Converſation, Melancholy Wretches, Brethren of Worms, and no better than Vermin of the Earth; yet they mattered not their Cenſures, and triumph'd more in a good Conſcience, than the other could do in all the Vanities and Glories of this preſent World. The Worlds Contempt, was their Glory, and they were proud of being Scorn'd and Uudervalued by the Vul-

gar Crowd, that they might with greater earneſtneſs long after a better Inheritance. If any wanted buſineſs, he would find ſome; and they that had no need to work for their Living, work'd for the Poor. Idleneſs they had an averſion from, as from the root of Evil, and great Men and Women would do ſomething, which the Needy might be the better for. The greateſt Lady would not diſdain to Spin, or Sow, or Knit for her diſtreſſed Neighbour, and like Bees, they were ever buſie, and employed for the common Good.

Love of the World was death to them; and they thought it a certain ſign, that they had no Portion in *Chriſt* if they did ſerve both God and Mammon. To be in the World, and not of the World, was their *Motto*; and to be other Men, than they ſeemed to be, was the thing they chiefly aimed at. They ſeemed to be profane, becauſe they would worſhip no Heathen Gods, but were the devouteſt perſons in the World to the true God; and they forgot to be Men, that they might be the better Chriſtians. Not a few left their high Places, and great Dignities to become Chriſtians, and choſe to be low, and contemptible in the World, that they might have no impediments in their way to Heaven.

Servants never concern'd themſelves to get their Freedom, for their Maſters were Chriſtians, and themſelves were ſo; both cheerfully diſcharged their Duties one to another, and conſequently lived in perfect Peace, and Unity. Many Servants, that might have had their Freedom,

Freedom, would not, becauſe they lived ſufficiently happy under their Believing Maſters; and while they ſaw nothing but Love in their Maſters, their very Bondage was perfect Freedom.

If one Wept, his Neighbour did Weep with him; If one Mourned, his Neighbour Mourned with him, as it both had committed the ſame Sin; In a word, they had their Joys and Sorrows common, and they might be ſaid to be all in one, and one in all: In their Meals they were temperate.

Their Houſes were open to Strangers, as well as to their Friends and Neighbours; and where the Traveller could produce a Certificate, that he was a practical Chriſtian, he could not fail of a moſt hearty Welcome. Hoſpitality was their Badge, and he that would not receive a Brother into his Houſe, becauſe Poor, and Ragged, was either forbid the Church, or not ſuffer'd to come into it.

And though they never had ſtudied *Pythagoras*, yet both their Faith and Reaſon told them, that as the Body waxes ſtronger by the death of the Soul, ſo the Soul becomes more valiant, and lively by the death of the Body. This made them Conquerours of thoſe Pleaſures of the Fleſh, which in all Ages have weakned the braveſt Men and Women, melted Hearts of Iron, and conquered the greateſt Conquerours of the World.

To ſuppreſs ſuch ſatisfactions of the Fleſh, they were ſo watchful, ſo couragious, ſo magnanimous, that they ſeemed Angels more than Men

Men, and were actually nearer to God, to whom they lived, than to the World, in which they lived. In their Lives, Chast and Modest; in their Married estate, Moderate and Holy; and not a Man came near his Wife, after he perceived, or had notice that she was with Child, till she was deliver'd; and even then when they came together, their Thoughts were so innocent, that they proposed no other end but Procreation of Children to be brought up in the fear and nurture of the Lord. In the very Works of their Calling, they would sing of *Christ*, and make Spiritual Objects so familiar to them, that in their very Sleep and Dreams, they rolled in their Imagination; They were always ready for prayer, and holy Ejaculations; and so addicted to the love of Goodness, that they could not endure a vitious Person; and if they met with any such in their Assemblies, did thrust him out of their Communion, and made it Criminal for any Christian either to Eat, or Drink, or Converse, or Talk, or keep Company with him.

Of their Teachers they were so observant, that without them they would begin nothing, and go no-where without their Letters of Recommendation. Without their advice, they would not marry, nor do any thing considerable in their civil affairs without asking their counsel and approbation, for they looked upon them as their Fathers, and as Religion had made them so, so they thought the obligation to consult them upon all occasions was the stronger.

And

And when they were beaten, would not beat again; when reviled, would not revile again; and when abuſed, would not abuſe again, nay look upon an unjuſt Calumny as a piece of Martyrdom, and therefore bear it undauntedly.

Their meeting or coming together to Pray, they eſteem'd a thing ſo Sacred, that no Frowns, no Thunders, no Threatnings of Tyrants could make them forbear it; andbeing conſcious of their innocence, they juſtly thought, their Enemies might bytheir Authority forbid, but could not with any colour of Reaſon prohibit their Aſſemblies. This made them flock to their Oratories, though it was death to go; and Parants with their Children would run, though the next news, they were like to hear was *Chriſtianos ad Leones, Throw theſe Dogs to the Lions.* Though they were thruſt into Mines, and Priſons, yet they would find opportunities to Pray.

Some travelled into far Countries, Preach'd the Goſpel, and when they had laid a good Foundation there, went farther, and ſpent their Lives in Pains and Labours, and doing good.

With this kind of Life, the firſt Chriſtians amazed the unbelieving World, and their Power and Number quickly grew ſo formidable, that the Emperours themſelves began to be ſtartled at their progreſs, and therefore employ'd their Might and Greatneſs to oppoſe it. To cruſh their towering Piety, the Heathens ſhewed them Racks, Flames, Gibbets, Grid-irons, Cauldrons, boyling Oyl, Lions, Bears, Wild Bulls, and ſet before

before them the Worldly Prudence of Philoſophers, but by the Grace and Aſſiſtance of that *JESUS*, who ſtrengthned them, they were more undaunted at their Torments, than their Hangmen, did fight with Lions, and ſmile, and were more daring than the Flames they ſuffer'd in, firmer than the Racks, that broke their Bones, and by their practiſes ſurmounted all the great Acts that were ever done by Hero's, and the moſt famous Conquerours. They overcame Death by a deſire of Death, and were more willing to die, than their Executioners to ſuffer them. Their Blood proved the Seed of the Church, and the more they Maſſacred, the more their numbers grew, till at laſt the Emperors themſelves became Chriſtians, and were forced to yield to the Faith, and Patience of *JESUS*, and the Chriſtians at laſt gave Law to thoſe, who at firſt did Stab, and Murder them, and Conquer'd them in the end, who in the beginning Butcher'd them like Dogs, and ſuch inconſiderable Animals.

THE END